DASAVEALIYA SUTTA

(*Ardha-Māgadhi text with Niryukti of Bhadrabāhu*)

दशवैकालिकसूत्रम्

(भद्रबाहुकृतनिर्युक्तिसहितम्)

ritically edited and published
With Introduction, Notes and English translation

by

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PREFACE

The chief aim of this edition of the Das'avaikālika Sutra *is to present to the readers a very faithful text of the Sutra edited critically* with the help of the *oldest* possible manuscript copies The book is one of the most important books to the Jain monks and manuscript copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the Delhā Upashraya alone For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar and some typical oldest manuscripts at the Dehla Upashraya The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked *The text of the present edition is mainly based on the oldest manuscript in the Dehla Upāshraya which was found to be written almost correctly, in the old manner of writing* The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat (*i e* 1586 A D or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehla Upāshraya copies go back to Samvat fifteenth century The text of the Niryukti is based upon two manuscript copies of the Delhā Upashraya Ahmedabad and one manuscript copy of Bhavnagar

There are many printed editions also of the Sūtra available and they have also been consulted, the Āgamodaya Samiti edition with Haribhadrasuri's commentary,

Dr. Jivraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the one by the Jain Mahila Mandal Bombay with translation into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The *Agamodaya Samiti* edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a *correct* and *reliable text based upon the oldest manuscripts*, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary *viz.* the Niryukti of Bhadrabāhu. For purposes of translation and notes there was taken at *several* places, the help of the commentaries of Haribhadrācārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarāti glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadrasuri's commentary.

The *manuscript material collected* for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging *with sincere thanks the help of friends who* supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head *viz.* the various Anga books.

K. V. Abhyankar.

INTRODUCTION.

1 The Das'avaikālika Sutra is one of the four Mula-sutras of the Jain Āgama (canonical books) which is made up of eleven Anga Sutras excluding the Ditthivaya (believed to be the 12th Anga which is no longer extant), 12 Upānga Sūtras, 10 Paiona Sūtras (miscellaneous texts), 6 Cheda Sūtras, 4 Mula Sutras and 2 Chūlika (or appendix) Sutras The Anga Sutras form the most important portion of the Canon The First Anga Sūtra viz. the Ācaranga Sūtra gives strict rules and regulations about the behaviour of the monk. The other Anga Sutras state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above The Upanga Sutras are subsidiary to the Anga Sūtras and, as their name signifies, they form good explanatory and illustrative glosses on the Anga Sūtras Although the connection of the Upanga Sūtras with the Anga Sūtras might be only nominal, each one of them is cited as connected with an Anga Sutra. The ten Painnā Sutras discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like The six Chheda Sūtras discuss the behaviour of the monks citing the various prohibitions and expiations The four Mūla Sutras—Uttarādhyayana, Āvas'yaka, Das'avaikalika and Pindaniryukti—discuss mainly the conduct of the Ascetics, while the Chūlika Sūtras discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and

illustrate monkhood a strict and careful observance of which *leads to Liberation*

2 The origin of the Das'avaikalika Sutra is traditionally given in a very interesting way Sejjambhava is said to have been the author of the book and as stated in the first note on Chapter I (Notes pages 1–3) the book in fact is said to have been an extract-in *brief from the whole Canon It defines monkhood its strict observance and the glorious fruit resulting therefrom* It was composed originally for the purpose of enlightening the boy sage Managa within a short period of six months at the end of which he was to die Sejjambhava was the pupil of Prabhava, who in turn was the pupil of Jambu the pupil of Sudharma, Mahavira s pupil This order of the spiritual geneology shows that the Das'avaikalika Sutra was composed by Sejjambhava 75 or 80 years after Mahavira s time and *it could* consequently be a faithful epitome giving the gist of the Agama teaching which was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations

3 A critical analysis of the contents of the Sutra would show that the Sutra enunciates the noblest principles of the Jaina Faith which emphasizes with equal force right knowledge and right conduct as its constituents The first chapter states that Religion consists of three things —*non violence, self restraint and penance* We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful Karma Pudgalas, and to find out and to lay down the right path to clarify the

souls of the Karma-impurity form the aim and object respectively of every philosophy and religion The work of clarification is two-fold (i) by stopping the further influx of Karma and (ii) by destroying or removing the dirt of Karma that has already entered The right under standing of the doctrine of non violence which is essential for the undertaking of the Six Great Vows forms the theoretical part of the Religion of Jina while the removal of Karma particles by *self restraint* and penance forms its practical part

4 The problem of fixing one elf in religion with the numerous difficulties besetting it occurs next and a satisfactory solution of it is briefly given in the second chapter, a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk

5 In the fourth chapter there has been taken up the question of non violence which requires a thorough inspection of the presence of life in the various things of the world The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be The

monk is to eat only those things where there exists no life of any kind, so also, he is *to move in such a way* as does no harm to any living organism The five great vows together with the sixth *viz* the abandonment of night meal are next enunciated in the chapter where the *principle of non violence to life is clearly* seen underlying all the six vows It is worth noticing that the doctrine of non violence has been thoroughly investigated and the monk is prevented from taking any step which *is injurious to a living organism, in mind, word or* deed, as also by himself, through others or by consenting to others doing it It is the clear knowledge of the wide spread existence of life principle in nature that is *to be obtained first and then only compassion can be* shown rightly to these living organisms On the knowledge of life and non life there is based the chain of successive higher steps of spiritual progress made up of (1) *the knowledge of the various resulting future con*ditions (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they move for alms, it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden It also describes how and when the monk should dine. The

underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence *to living organisms*

7 The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks" The monk is asked to take a strict *care of eighteen points which include the six vows, the* six groups of living organisms, and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk As the talk is the index of the *mind, absolute harmlessness in talk would* require an extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false He is to speak only what is definitely true or what is neither true nor *false provided there is definiteness in it and there is no* distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness

9 The eighth chapter re emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed The monk is never to behave like a house holder in any way He is not to have any thought of property or possession He is not to have any adverse feeling against anybody He is to tolerate patiently

sufferings, indignities, insults and injuries He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and *contentment* *He is always to be obedient to his* preceptors, being always attentive and respectful He is never *to harbour any thought about woman* He is in fact to withdraw his gaze from her as from the Sun if he happens to look at her The chapter conveys clearly the *truth that when the monk has full mental purification* with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being *required no special effort* to be made for it

10 The ninth chapter describes a further salutary progress of the mind A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond Dishonour and contempt of the *preceptor mean nothing short of perdition* which leaves to the monk no hope of understanding the principles of religion Religion is a tree which has modesty as its root and Liberation as its fruit A life of modesty and self-control well enable a monk to taste the fruit of this tree Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win

positively this battle of worldly life and secure Liberation Unparalleled *is the joy consequent on the stability* and equanimity of the mind which is brought about by modesty, study, conduct and character

11 The last chapter defines in as clearest terms as possible one who is a real monk by summarizing the main teaching of all the preceding chapters The features are arranged in a graded order Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk

12. The two Chūlikas or appendix chapters form a fitting crown to the teaching of the Sutra They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-acepted, which are full of miseries and woes, insults and indignities, cares and anxieties, are boundless and unimaginable The monk should bear in mind a few highly philosophical precepts such as pleasure and pain are individually separate, life is transitory, misery is short-lived and reversion to worldly life is tantamount to eating back what has been vomited out. *To follow the monk's austere and rigid life is going* against the current and consequently it is full of hardships and troubles but as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss

13 As can be seen from the analysis of the contents gives above, the Das'avaikalika Sūtra is nothing

else but a digest of the rules and regulations of the monks to guide the monks after their initiation It may be said to be, in fact a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice Although the finding out of the right solution of the problem of misery was the aim of life with Mahavira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental, and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery The purification of the mind was not a mere psychological process with Mahavira as with Buddha It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and a monk who has such a conduct is the real monk.

14 The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner Individually taken, the thoughts form very excellent moral or philosophical precepts In the second chapter stanza 5, the author states—"mortify yourself, give up delicacy, overcome desires and know

that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungeant, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghee and honey" Again in Ch VIII St 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion", or in St 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quitted his home" So also in Ch XII St 16 the author says "the self should always be protected with all the senses kept well within bounds, if unprotected the soul moves within the circle of transmigration, if well protected the soul becomes free from misery" All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner

15 Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina Thus, the gist of the fourth chapter can be stated in a philosophical language as follows — Life is observed in all things that show movement and growth which in fact form its logical mark It is seen to exist not only in living bodies but in earth, water, fire, air and plants too It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as '*acitta*' which become permissible to the monk for his use and action.

Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk Life is individually different in different bodies, and hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature

16 *There are a few more philosophical tenets that* can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading The combination of the two doctrines viz non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk (Vide Ch VIII 27)

17 A close inspection of the contents of the Das'avaikalika Sutra would show that it was composed sometime after the other important books of the Jain canon had been composed Apart from the question whether the Fourteen Pūrvas existed before Mahāvira or they were composed by the Ganadharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Das'avaikalika

Sūtra was composed after the Angas had been composed. The several internal cross references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given to the several books of the canon in the two or three councils that were held much later after their composition, the last of such councils being held at Valabhipura in Kathiawar under the Presidentship of Devardhigani 980 years after Mahāvira

18 The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Uttarādhyayana, the authorship of the book ascribed by tradition to Mahavira, as also the presence of Niryukti (gloss) on the Sūtra by Bhadrabahu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 75 or 80 years after Mahavira The mention of several technical terms (Cf Ch III St.11) without any line of explanation, the concise and yet exhaustive, mention of several items in the different topics (vide अट्ठ सुहुमाइं० (VIII 13 दस अट्ठ य० VI 7) the reference to Mahāvira at the beginning of the fourth chapter and lastly the considerations of metre go to corroborate the same date. The two Chūlikas or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrasūri has rightly observed it

19 The book is written in the style not much different from that of the Sūtras. The tone of the book right on from the beginning to the end is elevated and dignified The expression is short, sweet, emphatic and forceful The words are in general such as commonly occur and are easy to understand. Archaism, however, is

the striking peculiarity of the style, many forms such as विज्जं, जाणं and the like—in the Nom Sing are freely used as in the Ācaranga and the Sutrakritanga Sūtras, many forms such as वयसा, कायसा जोगसा etc are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit There are on the other hand seen several forms which are directly of drived from the Sanskrit forms Instances of omissions case affixes and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration All these things are probably due to the fact that the Sage Sejjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil son and he therefore composed and taught the present Sutra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेआलिय or वैकालिक of दस or दश (ten chapters) The Sage Sejjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules The addition of the nasal म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place The use of न् for ण् and vice versa as also the endings इज्जा or एज्जा, अंति or एंति, एण or एणं, एहि or एहिं, being both current in Prakrit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition

Barring the few prose passages and the Anushtub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all the other passages of the Sutra are highly poetic being characterized by a sublime eloquent and *dignified style* and *made specially elegant* by the use of the old Vaitāliya metre

20 *There is not a large variety of metres seen in* the book The general metre is the Anushtub of eight letters in each foot At rare places there is noticed a *deficiency in the number of letters which can* be made up by reading two separate vowels instead of one combined vowel The rule of the 5th letter being invariably short, and the 6th being long is generally observed although there are noticed not a few exceptions to it The instances of pure Ārya metre are very few in the book their total number not exceeding ten It is found that here and there a foot of Ārya is noticed in the Anushtub Stanzas too There are some other varieties of metre also noticed in the book, as for instance in the ninth and the *tenth chapters and generally at the end in other* chapters and the appendices Although these metres apparently show a large variety, they can be brought under one common head in the old **Vaitāliya metre** of the Pali and Ardha Magadhi Sutras which represents a stage midway between the Vedic त्रिष्टुप and जगती on the one hand and the Classical जाति (इन्द्रवज्रा, उपेन्द्रवज्रा and वंशस्थ) *and* वैतालीय *on the other For details on* this point, see article on ' dissertation on an old metre etc ' Gujarat College Magazine No 31 of February 1931

21 The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition ⏑–,⏑–,) *generally at the end of the foot, but* sometimes in the middle of the foot also The number of letters is immaterial in this old Vaitalīya, it is the number of syllabic instants and the pair of determinants that determine this metre Each odd foot is generally divided into three parts af 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end To analyse very briefly—stanzas 1 to 13 of the tenth chapter present the regular Vaitatiya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants *and a long letter at the end of each foot* Stanzas V–1 97 and V–2 50 have one determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X 15 and the second foot of st VIII 41 present a peculiar type All the other long metres in the book may be Vaitaliya of 18 syllabic instants in each foot or they may be called Jati also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot Such stanzas are —VI 68–69, VII 42, 52, 54–57, VIII 40, 41, 62–64, IX–1 1–17, IX–2 1, 22, 23, IX–3. 1–15, IX–4 10, 12–14, X 14–21 App 1. 11–18 and App 2 5–16

22 Regarding commentary work on the Sutra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarati is available The नियुक्ति of Bhadrabahu is the oldest one and hence it is included in the present edition for the use of scholars and research students The commentary of हरिभद्रसूरि comes next which is very exhaustive and scholarly being a commentary on the text and Niryukti both. Besides these two commentaries, there are also available in manuscript copies the Laghutika of Sumatisuri, the Śabdar *thavritti of Samayasundara, the Churni in Prākrit, the* Avacūri in Sanskrit and Balavabodha in Gujarati There are also noticed commentaries by Trilokacarya, Jnanasagara and his pupil which bear no title. The manuscripts of Chūrni and Niryukti are few, while those of the bare *text or the text with the Avacūri or of the* text with the Gujarati gloss are more numerous there being more than 20 of each in the Dehla Upāshraya alone

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used *in bringing out this edition Ms* ख *belonging to* Dosabhai Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection The manuscript is fairly legible with many scribal errors and omissions and is characterized by इज्जा and आत्मनेपद endings There is no date given and there are not written the Chulikas Ms घ of Jesalmere (dated Samvat 1643 Friday Ashadha Suddha 5) with बालावबोध in Gujarati written by Rajahamsa Mahopādhyaya, the pupil of the

pupil of जिनराजसूरि of खरतरगच्छ was selected to represent the northern Mss The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment It has got no Chulikās written Ms ख is also an old Manuscript (dated Samvat 1653, Sunday Bhadrapad Vad 1) stated to be written at Stambha tirtha The Manuscript is correct and legible This manuscript gives the two Appendix chapters Ms ग with दीपिका in Sanskrit is slightly different from ख Ms. घ was chosen to represent the manuscripts at the Bhandarkar Oriental Research Institute, Poona It bears Samvat 1515 and S aka 1377 as its date The discrepancy between the S aka and the Samvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे श्रावण शुद्ध ७ सोमदिने लिखितं found at the end It has the Chulikas at the end, and a Sanskrit gloss Two other Mss. at the Institute bear Samvat 1492 and 1663 as their dates while the others bear no date Ms च represents the *Ahmedabad collection at the Dehla Upāshraya*, which appears to be very old although no date is given therein It is a very reliable manuscript which has got the two Chulikas It is the Ms च on which the present edition has been mainly based

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॥ दसवेआलियसुत्तं ॥

॥ पढममज्झयणं ॥

धम्मो मङ्गलमुक्कट्ठं[1] अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥१॥
जहा दुमस्स पुप्फेसु भमरो [2]आवियई रसं ।
न य पुप्फं किलामेइ सो[3] य पीणेइ अप्पयं ॥२॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो ।
विहंगमा [4]व पुप्फेसु दाणभत्तेसणे रया ॥३॥
वयं च वित्तिं लब्भामो न य कोइ उवहम्मइ ।
अहागडेसु [5]रीयन्ते पुप्फेसु भमरा जहा ॥४॥
महुकारसमा बुद्धा जे भवन्ति अणिस्सिया ।
नाणापिण्डरया दन्ता तेण वुच्चन्ति साहुणो॥५॥त्ति बेमि॥

॥ पढमं दुमपुप्फियज्झयणं समत्तं ॥

॥ बीयमज्झयणं ॥

कहं नु कुज्जा सामण्णं जो कामे न निवारए ।
पए पए विसीयंतो संकप्पस्स वसं गओ ॥ १ ॥
वत्थगन्धमलंकारं [6]इत्थीओ सयणाणि य ॥
अच्छन्दा जे न भुंजन्ति न से चाइ त्ति वुच्चइ ॥२॥
जे य कन्ते पिए भोए लद्धे [7]वि पिट्ठिकुव्वइ ।
साहीणे चयई भोए से हु चाइ त्ति वुच्चइ ॥३॥

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१ अ. मुक्किट्ठं २ क. ख. ग. घ. च आवियइ ३ ख. सो य प्पीणेइ. ४ ख. इव पुप्फेसु. ५ ख. घ. रीयति. ६ अ ख इत्थिओ. ७ ख ग घ विप्पिट्ठि॰ क वि प्पिट्ठ॰

[1]समाइ पेहाइ परिव्वयन्तो
सिया मणो [2]निस्सरई बहिद्धा ।
"न सा महं नो वि अहं पि तीसे"
इच्चेव ताओ [3]विणएज्ज रागं ॥४॥
आयावयाही, चय [4]सोअमल्लं,
कामे कमाही, [5]कमियं खु दुक्खं ।
छिन्दाहि दोसं, विणएज्ज रागं,
एवं सुहो [6]होहिसि संपराए ॥५॥
पक्खन्दे जलियं [7]जोइं धूमकेउं दुरासयं ।
[8]नेच्छंति वन्तयं भोत्तुं कुले जाया अगन्धणे ॥६॥
धिरत्थु ते जसोकामी जो तं जीवियकारणा ।
वन्तं इच्छसि आवेउं ! सेय ते मरण भवे ॥७॥
अहं च भोगरायस्स तं च सि अन्धगवण्हिणो ।
मा कुले गन्धणा होमो, संजमं निहुओ चर ॥८॥
जइ त काहिसि भाव जा जा [9]दच्छसि नारिओ ।
[10]वायाविद्धो व्व हढो अट्ठिअप्पा भविस्ससि ॥९॥
तीसे सो वयणं सोच्चा [11]संजयाए सुभासियं ।
अंकुसेण जहा नागो धम्मे संपडिवाइओ ॥१०॥
एवं करेन्ति संबुद्धा पण्डिया पवियक्खणा ।
विणियट्टन्ति भोगेसु जहा से [12]पुरिसोत्तिमे ॥११॥त्ति बेमि॥

॥ बीयं सामण्णपुव्वयज्झयणं समत्तं ॥

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१ ख च समाए पेहाए २ च नीसरई, ख निस्सिरइ ३ ख विणइज्ज ४ अ क ख सोगमल्ल. ५ क विमियं. ६ ख होहि सुसपराए. ७ क जोयं धूमकेय. ८ अ ख घ निच्छंति. ९ अ. क दिच्छसि. १० अ ख वेधुव्व हडो. ११ ख सजईए, घ सजयाइ. १२ अ क ख पुरिसुत्तमो.

॥ तइयमज्झयणं ॥

संजमे सुट्ठियप्पाणं विप्पमुक्काण ताइणं ।
तेसिमेयमणाइण्णं निग्गन्थाण महेसिणं ॥१॥
उद्देसियं कीयगडं नियागं अभिहडाणि य ।
राइभत्ते सिणाणे य गन्धमल्ले य वीयणे ॥२॥
सन्निही गिहिमत्ते य रायपिण्डे किमिच्छए ।
संबाहणं [1]दन्तपहोयणा य संपुच्छणं देहपलोयणा य ॥३॥
[2]अट्ठावय नालीए छत्तस्स य धारणट्ठाए ।
[3]तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥४॥
[4]सेज्जायरपिण्डं च आसन्दी पलियङ्कए ।
गिहन्तरनिसेज्जा य गायस्सुव्वट्टणाणि य ॥५॥
गिहिणो वेयावडियं जा य आजीववित्तिया[5] ।
तत्तानिव्वुडभोइत्तं[6] आउरस्सरणाणि य ॥६॥
मूलए सिङ्गबेरे य उच्छुखंडे अनिव्वुडे ।
कन्दे मूले य सच्चित्ते फले बीए य आमए ॥७॥
सोवच्चले सिन्धवे लोणे [7]रोमालोणे य आमए ।
सामुद्दे पंसुखारे य कालालोणे य आमए ॥८॥
धूवणेत्ति वमणे य वत्थीकम्मविरेयणे ।
अञ्जणे [8]दन्तवणे य गायब्भङ्गविभूसणे ॥९॥
सव्वमेयमणाइण्णं निग्गन्थाण महेसिणं ।
संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥१०॥
पञ्चासवपरिन्नाया तिगुत्ता छसु संजया ।
पञ्चनिग्गहणा धीरा निग्गन्था उज्जुदंसिणो ॥११॥

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१ अ. दंतपहोवणो य संपुच्छण. २ अ क ग अट्ठावए य नालीए. ३ ख तिगिच्छ. ४ ख सिज्जायर. ५ अ क ग वत्तिया. ६ अ घ भाइत्तं. ७ अ घ रुमालोणे. ८ अ दतकट्ठे.

आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
[1]वासासु पडिसलीणा संजया सुसमाहिया ॥१२॥
परीसहरिऊदन्ता धूयमोहा जिइन्दिया ।
सव्वदुक्खप्पहीणट्ठा पक्कमन्ति महेसिणो ॥१३॥
दुक्कराइं [2]करेत्ताणं दुस्सहाइं सहेत्तु य ।
के [3]इत्थ देवलोगेसु केइ सिज्झन्ति नीरया ॥१४॥
खवित्ता पुव्वकम्माइ संजमेण तवेण य ।
सिद्धिमग्गमणुप्पत्ता ताइणो परिनिव्वुड ॥१५॥ त्ति बेमि ॥
॥ तइयं खुड्डियायारकहज्झयण समत्त ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ॥

कयरा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ?

इमा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेण पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहिज्जिउ अज्झयणं धम्मपण्णत्ती । त जहा । पुढविकाइया, आउकाइया, तेउकाइया, वाउकाइया, वणस्सइकाइया, तसकाइया ॥

पुढवी [4]चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएण । आउ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं । तेउ चित्तमन्तमक्खाया

१ च वासासु पडि० २ ख घ करित्ता ३ अ ग एत्थ ४ क घ च चित्तमतक्खाया

अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं। वाउ चित्त-मन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएण। वणस्सई चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ [1]सत्थपरिणएण। त जहा। अग्गबीया मूलबीया पोर-बीया खन्धबीया बीयरुहा संमुच्छिमा तणलया वणस्सइ-काइया सबीया चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं॥

से जे पुण इमे अणेगे बहवे तसा पाणा तं जहा। अण्डया पोयया जराउया रसया [2]संसेयया समुच्छिमा उब्भिया उववाइया जेसिं [3]केसिं चि पाणाणं अभिक्कन्त पडि-क्कन्त सकुचियं पसारियं रुयं भंतं तसियं पलाइय आगइ-गइविन्नाया जे य कीडपयंगा जा य कुन्थुपिवीलिया सव्वे बेइन्दिया सव्वे तेइंदिया सव्वे चउरिंदिया सव्वे पंचिंदिया सव्वे तिरिक्खजोणिया सव्वे नेरइया सव्वे मणुया सव्वे देवा सव्वे पाणा [4]परमाहम्मिया। एसो खलु छट्ठो जीव-निकाओ 'तसकाओ' त्ति पवुच्चइ॥

इच्चेसिं छण्ह जीवनिकायाण नेव सयं दड समारंभिज्जा, नेवन्नेहिं दंडं समारभाविज्जा दंडं समारम्भन्ते वि अन्ने न [5]समणुजाणामि जावज्जीवाए तिविहं तिविहेण मणेणं [6]वायाए काएणं न करेमि न कारवेमि [7]करेन्तं पि अन्नं न समणु जाणामि तस्स भन्ते पडिक्कमामि निंदामि [8]गरिहामि अप्पाण वोसिरामि॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं। सव्व

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१ अ सत्थपरिणएण। तस चित्तमन्तमक्खाया त जहा। २ अ क ख ग संसेइमा ३ च किमि चि ४ च परमहम्मिया, क परमाहम्मी स एमो ५ क घ समणुजाणिज्जा ६ अ वयाए, ७ च करंत पि, ८ च गारहामि

भन्ते पाणाइवाय पच्चक्खामि, से सुहुम वा बायर वा तस वा थावर वा। नेव सय पाणे अइवाएज्जा नेवन्नेहिं पाणे अइवायावेज्जा पाणे अइवायन्ते वि अन्ने न [1]सम णुजाणामि जावज्जीवाए तिविह तिविहेण मणेण [2]वायाए काएण न करेमि न कारवेमि [3]करेन्त पि अन्न न समणुजा णामि, तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाण वोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ पाणाइवायाओ वेरमण ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमण। सव्व भन्ते मुसावाय पच्चक्खामि से कोहा वा लोहा वा भया वा नेव सय मुस वएज्जा नेवन्नेहिं मुस वायावेज्जा मुस वयन्ते वि अन्ने न [1]समणुजाणामि जावज्जीवाए तिविह तिविहेण मणेण [2]वायाए काएण न करेमि न कारवेमि [3]करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाण वोसिरामि दोच्चे भन्ते मह व्वए उवट्ठिओ मि। सव्वाओ मुसावायाओ वेरमण ॥२॥

अहावरे तच्चे भन्ते महव्वए अदिन्नादाणाओ वेरमण। सव्व भन्ते अदिन्नादाण पच्चक्खामि से गामे वा नगरे वा रण्णे वा अप्प वा बहु वा अणु वा थूल वा चित्तमन्त वा अ चित्तमन्त वा नेव सय अदिन्न गिण्हेज्जा नेवन्नेहिं अदिन्न गिण्हावेज्जा, अदिन्न गिण्हन्ते वि अन्ने न [1]समणुजाणामि जावज्जीवाए तिविह तिविहेण मणेण [2]वायाए काएण न करेमि न कारवेमि [3]करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाण वोसिरामि तच्चे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ अदिन्नादाणाओ वेरमण ॥ ३ ॥

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१ क घ ०मणुजाणिज्जा २ अ वयाए ३ च करिंत पि ४ च गर्हामि

अहावरे चउत्थे भन्ते महव्वए मेहुणाओ वेरमणं। सव्वं भन्ते मेहुणं पच्चक्खामि से दिव्वं वा माणुसं वा तिरिक्खजोणियं वा नेव सयं मेहुणं सेवेज्जा, नेवन्नेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न [1]समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं [2]वायाए काएणं न करेमि न कारवेमि [3]करेन्तं पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाणं वोसिरामि चउत्थे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ मेहुणाओ वेरमणं॥४॥

अहावरे पञ्चमे भन्ते महव्वए परिग्गहाओ वेरमणं। सव्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा वहुं वा अणुं वा थूलं वा चित्तमंतं वा अचित्तमंतं वा। नेव सयं परिग्गहं परिगेण्हेज्जा, नेवन्नेहिं परिग्गहं परिगेण्हावेज्जा, परिग्गहं परिगेण्हन्ते वि अन्ने न [1]समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं [2]वायाए काएण न करेमि न कारवेमि [3]करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाणं वोसिरामि पञ्चमे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहावरे छट्ठे भन्ते वए राइभोयणाओ वेरमणं। सव्वं भंते राइभोयणं पच्चक्खामि से असणं वा पाणं वा खाइमं वा साइमं वा नेव सयं [5]राइं भुंजेज्जा, नेवन्नेहिं राइं भुंजावेज्जा राइं भुंजंते वि अन्ने न [1]समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं [2]वायाए काएणं न करेमि न कारवेमि [3]करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाणं वोसिरामि [6]छट्ठे भन्ते वए उवट्ठिओ मि। सव्वाओ राइभोयणाओ वेरमणं ॥

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१ क घ समणुजाणिज्जा २ छ वयाए ३ च करितं पि ४ च गरहामि ५ ख. राइय ६ ख छट्ठ वए.

इच्चेयाइ पञ्च महव्वयाइं राइभोयणवेरमणछट्ठाइं अत्त-हियट्ठयाए उवसपज्जित्ताणं विहरामि ॥६॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से पुढविं वा भित्तिं वा सिल वा लेलु वा ससरक्खं वा कायं ससरक्खं वा वत्थं हत्थेण वा पाएण वा कट्ठेण वा [1]किलिंचेण वा अङ्गुलियाए वा [2]सला-गाए वा सलागहत्थेण वा नालिहेज्जा न विलिहेज्जा न घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न घट्टावेज्जा न भिन्दावेज्जा, अन्न आलिहन्तं वा विलिहन्तं वा घट्टन्त वा भिन्दन्तं वा न [3]समणुजाणामि जावज्जीवाए तिविह तिविहेण मणेणं वायाए काएण न करेमि न कारवेमि करेन्त पि अन्न न समणुजाणामि तस्स भन्ते पडिक्कमामि निन्दामि [4]गरिहामि अप्पाण वोसिरामि ॥७॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से उदगं वा ओस वा हिम वा [5]महिय वा करग वा हरतणुग वा सुद्धोदग वा उदउल्ल वा कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्ध वा वत्थ नामुसेज्जा न सफुसेज्जा [6]न आवीलेज्जा न पवीलेज्जा न अक्खोडेज्जा न पक्खोडेज्जा [7]न आयावेज्जा न पयावेज्जा, अन्न नामुसावेज्जा न सफुसावेज्जा [8]न आवीलावेज्जा न पवीलावेज्जा न अक्खोडावेज्जा न पक्खोडावेज्जा न आया-वेज्जा न पयावेज्जा अन्न आमुसन्त वा संफुसन्त वा आवी-

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१ अ ख घ कलिंचेण २ अ ख च सिलागाए वा सिलाग ३ क घ समणुजाणिज्जा ४ च गरहामि ५ च महिग ६ अ च नावीलेज्जा. ७ च नायावेज्जा ८ च नावीलावेज्जा

लेन्तं वा पवीलेन्तं वा [1]अक्खोडेन्तं वा पक्खोडेन्तं वा आयावेन्तं वा पयावेंतं वा न [2]समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥८॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्चक्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से अगणिं वा [3]इङ्गालं वा [4]मुम्मुरं वा अच्चिं वा जालं वा अलायं वा [5]सुद्धागणिं वा उक्कं वा न उंजेज्जा [6]न घट्टेज्जा न उज्जालेज्जा न निव्वावेज्जा, अन्नं न उजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न निव्वावेज्जा, अन्नं उजंतं वा घट्टंतं वा उज्जालंतं वा निव्वावंतं वा न [7]समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेंतं पि अन्नं न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि [8]गरिहामि अप्पाणं वोसिरामि ॥ ९॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्चक्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से सियएण वा विहुयणेण वा तालियंटेण वा पत्तेण वा पत्तभङ्गेण वा साहाए वा साहाभङ्गेण वा [9]पिहुणेण वा पिहुणहत्थेण वा चेलेण वा चेलकण्णेण वा हत्थेण वा मुहेण वा अप्पणो वा कायं बाहिरं वा वि पोग्गलं न [10]फूमेज्जा, न वीएज्जा अन्नं न फूमावेज्जा

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१ च अक्खोडित वा २ क. च समणुजाणिज्जा ३ ख इंगालिं. ४ अ मुम्मर ५ क सुद्धागणिय ६ घ न. घट्टिज्जा न भिंदिज्जा न उज्जालिज्जा न पज्जालिज्जा न निव्वाविज्जा ७ क घ. समणुजाणिज्जा ८ च गरहामि ९ च पेहुणेण वा १० ग घ फुमेज्जा; ख फुसिज्जा.

अन्नं फूमन्तं वा वीयन्तं वा न [1]समणुजाणामि जावज्जी-वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [2]गरिहामि अप्पाणं वोसिरामि ॥१०॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से वीएसु वा वीयपइट्ठेसु वा रूढेसु वा रूढपइट्ठेसु वा जाएसु वा जायपइट्ठेसु वा हरिएसु वा हरियपइट्ठेसु वा छिन्नेसु वा छिन्नपइट्ठेसु वा सचि-त्तेसु वा सचित्तकोलपडिनिस्सिएसु वा न गच्छेज्जा न चिट्ठेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा न चिट्ठावेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्नं गच्छन्तं वा चिट्ठतं वा निसीयन्तं वा तुयट्टन्तं वा न [1]समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि [2]गरिहामि अप्पाणं वोसिरामि॥११॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ वा सुत्ते वा जागरमाणे वा, से कीडं वा पयंगं वा कुन्थुं वा पिवीलियं वा हत्थंसि वा पायंसि वा बाहुंसि वा [3]ऊरुंसि वा उदरंसि वा सीसंसि वा [4]वत्थंसि वा पडिग्ग-हंसि वा रयहरणंसि वा गोच्छंसि वा उडगंसि वा दण्ड-गंसि वा पीढगंसि वा फलहंसि वा सेज्जंसि वा संथार-

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१ क घ समणुजाणिज्जा. २ च गरहामि ३ ख ऊरंसि वा ४ ख वत्थंसि वा पायगंसि वा रयहरणंसि वा कंबलंसि वा गुच्छंसि वा उंडुयंसि वा दंडंसि वा; अ वत्थंसि वा पायपुछणंसि वा रयहरणंमि वा कंबलंसि वा पडिग्गहंसि वा उडगंसि वा.

गंसि वा अन्नयरंसि वा तहप्पगारे उवगरणजाए तओ संजयामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय [1]एगन्ते अवणेज्जा, नो णं संघायमावज्जेज्जा ॥१२॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥१॥
[2]अजयं चिट्ठमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥२॥
अजयं आसमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥३॥
अजयं सयमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥४॥
[3]अजयं भुञ्जमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥५॥
अजयं भासमाणो उ पाणभूयाइं हिंसइ ।
बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥६॥
कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ? ।
कहं भुञ्जन्तो भासन्तो [4]पावं कम्मं न बन्धइ ? ॥७॥
जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए ।
जयं भुञ्जन्तो भासन्तो पावं कम्मं न बन्धइ ॥८॥
सव्वभूयप्पभूयस्स सम्मं भूयाइं पासओ ।
पिहियासवस्स दन्तस्स पावं कम्मं न बन्धइ ॥९॥
पढमं नाणं तओ दया, एवं चिट्ठइ सव्वसंजए ।
अन्नाणी किं काही किं वा [5]नाहिइ [6]छेय पावगं ॥१०॥

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१ अ क ख घ एगन्तमवणेज्जा २ अ. अयं श्लोको न दृश्यते, प्रायो लेखकप्रमादाद् भ्रष्टो भवेत्. ३ अ इमौ श्लोकौ व्युत्क्रमेण दृश्येते. ४ ख घ पावकम्म ५ अ क च नाही छेय. ६ ख सेय.

[1]सोच्चा [2]जाणइ कल्लाण सोच्चा जाणइ पावग ।
उभय पि जाणई सोच्चा ज छेय त समायरे ॥११॥
जो जीवे वि न [3]याणाइ अजीवे वि न याणइ ।
जीवाजीवे अयाणतो कह सो [4]नाहीइ सजम ॥१२॥
जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
जीवाजीवे वियाणतो सो हु नाही उ सजम ॥१३॥
जया जीवमजीवे य दो वि एए वियाणइ ।
तया गइ बहुविह सव्वजीवाण जाणइ ॥१४॥
जया गइ बहुविह सव्वजीवाण जाणइ ।
तया पुण्ण च पाव च [5]बध मोक्ख च जाणइ ॥१५॥
जया पुण्ण च पाव च बध मोक्ख च जाणइ ।
तया [6]निव्विन्दए भोए जे दिव्वे जे य माणुसे ॥१६॥
जया निव्विदए भोए जे दिव्वे जे य माणुसे ।
तया चयइ [7]सभोग सब्भितरबाहिर ॥१७॥
जया चयइ सभोग सब्भितरबाहिर ।
तया मुण्डे भवित्ताण [8]पव्वयइ अणगारिय ॥१८॥
जया मुण्डे भवित्ताण पव्वयइ अणगारिय ।
तया सवरमुक्कि[9] धम्म फासे अणुत्तर ॥१९॥
जया सवरमुक्कि धम्म फासे अणुत्तर ।
तया धुणइ कम्मरय अबोहिकलुस कड ॥२०॥
जया धुणइ कम्मरय अबोहिकलुस कड ।
तया सव्वत्तग नाण दसण चाभिगच्छइ ॥२१॥
जया सव्वत्तग नाण दसण चाभिगच्छइ ।
तया लोगमलोग च जिणो जाणइ केवली ॥२२॥

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१ ख सुच्चा २ क ख याणइ ३ च याणइ ४ क नाही य सजम, च नाही सजम ५ च बधमोक्ख च ६ अ निव्विदइ ७ अ सजोगे, क घ सजोग ८ अ क ख ग घ पव्वयइए ९ अ ख उक्कि

जया लोगमलोगं च जिणो जाणइ केवली ।
तया [1]जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ॥२३॥
जया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ।
तया कम्मं [2]खवित्ताणं सिद्धिं गच्छइ नीरओ ॥२४॥
जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
तया लोगमत्थयत्थो सिद्धो [3]भवइ सासओ ॥२५॥
सुहसायगस्स समणस्स सायाउलगस्स निगामसाइस्स ।
उच्छोलणापहाविस्स[4] दुलहा सोग्गइ तारिसगस्स ॥२६॥
तवोगुणपहाणस्स उज्जुमईखन्तिसंजमरयस्स ।
परीसहे जिणन्तस्स सुलहा [5]सोग्गइ तारिसगस्स ॥२७॥
पच्छा वि ते पयाया खिप्पं गच्छन्ति अमरभवणाइं ।
जेसिं [6]पियो तवो संजमो य खन्ती य बम्भचेरं च ॥२८॥
इच्चेयं छज्जीवणियं सम्मद्दिट्ठी सया जए ।
[7]दुलहं लभित्तु सामण्णं कम्मुणा न विराहेज्जासि ॥२९॥
॥ त्ति बेमि ॥

॥ चउत्थं छज्जीवणियज्झयणं समत्तं ॥

॥ पंचममज्झयणं–पढमो उद्देसओ ॥

संपत्ते [8]भिक्खकालम्मि असंभन्तो अमुच्छिओ ।
इमेण कमजोगेण भत्तपाणं गवेसए ॥१॥
से गामे वा नयरे वा गोयरग्गगओ मुणी ।
चरे मन्दमणुव्विग्गो अव्वक्खित्तेण चेयसा ॥२॥
पुरओ जुगमायाए पेहमाणो महिं चरे ।

१ ख जोए २ च खवेताण ३ अ क घ हवइ ४ अ क ख घ पहोइस्स; ग पहोविस्स. ५ च सोगइ ६ क पिओ ७ च दुलभ. ८ ख. भिक्खु. वालम्मि

वज्जेन्तो बीयहरियाइं पाणे य दगमट्टियं ॥३॥
ओवाय विसमं खाणु विज्जलं परिवज्जए ।
संकमेण न गच्छेज्जा विज्जमाणे [1]परक्कमे ॥४॥
पवडन्ते व से तत्थ पक्खलन्ते व संजए ।
हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥५॥
तम्हा तेण न गच्छेज्जा संजए सुसमाहिए ।
सइ अन्नेण मग्गेण जयमेव परक्कमे ॥६॥
इङ्गालं छारियं रासिं तुसरासिं च गोमयं ।
ससरक्खेहिं पाएहिं संजओ तं [2]नइक्कमे ॥७॥
न चरेज्ज वासे वासन्ते महियाए व पडन्तिए ।
महावाए व वायन्ते तिरिच्छसंपाइमेसु वा ॥८॥
न चरेज्ज [3]वेससामन्ते बंभचेरवसाणए[4] ।
बंभयारिस्स दंतस्स होज्जा तत्थ विसोत्तिया ॥९॥
[5]अणायणे चरतस्स [6]संसग्गीए अभिक्खणं ।
होज्जा वयाणं पीडा सामण्णम्मि य संसओ ॥१०॥
तम्हा एयं वियाणित्ता दोसं [7]दुग्गइवड्ढणं ।
वज्जए वेससामंतं मुणी [8]एगंतमस्सिए ॥११॥
साणं [9]सूयं गाविं दित्तं गोणं हयं गयं ।
[10]संडिब्भं कलहं जुद्धं दूरओ परिवज्जए ॥१२॥
अणुण्णए नावणए अप्पहिट्ठे अणाउले ।
इंदियाइं [11]जहाभागं दमइत्ता मुणी चरे ॥१३॥
दवदवस्स न गच्छेज्जा भासमाणो य गोयरे ।
हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥१४॥

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१ अ परिक्कमे २ च न अइक्कमे. ३ अ वेसवासते, ख वेसवासन, ४ क म वसाणुए ५ अ आणायणे, क अणाययण-चरतस्स ६ ख मसग्गीइ ७ च दोग्गइ ८ अ मासिए । ९ ग घ सुइ गाविं; अ सूयइगाविं, ग सूअगाविं १० ख घ सडिंभ. ११ अ जहाभाव

आलोयं थिग्गल दारं सन्धि दगभवणाणि य ।
चरंतो न विनिज्झाए संकट्ठाणं विवज्जए ॥१५॥

रन्नो [1]गहवईणं च [2]रहस्सारक्खियाण य ।
संकिलेसकरं ठाणं दूरओ परिवज्जए ॥१६॥

[3]पडिकुट्ठकुलं न पविसे मामगं परिवज्जए ।
अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥१७॥

साणीपावारपिहियं [4]अप्पणा नावपंगुरे ।
कवाडं नो पणोल्लेज्जा [5]ओग्गहंसि अजाइया ॥१८॥

गोयरग्गपविट्ठो उ वच्चमुत्तं न धारए ।
[6]ओगासं फासुयं नच्चा [7]अणुन्नविय वोसिरे ॥१९॥

[8]नीयदुवारं तमसं कोट्ठगं परिवज्जए ।
अचक्खुविसओ जत्थ पाणा दुप्पडिलेहगा ॥२०॥

[9]जत्थ पुप्फाइं बीयाइं विप्पइण्णाइं [10]कोट्ठए ।
अहुणोवलित्तं ओल्लं दट्ठूणं परिवज्जए ॥२१॥

एलगं दारगं साणं वच्छगं चावि [10]कोट्ठए ।
उल्लंघिया न पविसे [11]विऊहित्ताण व संजए ॥२२॥

असंसत्तं पलोएज्जा नाइदूरावलोयए ।
उप्फुल्लं न विनिज्झाए [12]नियट्टेज्जा [13]अयंपिरो ॥२३॥

अइभूमिं न गच्छेज्जा गोयरग्गगओ मुणी ।
कुलस्स भूमिं जाणित्ता [14]मियं भूमिं परक्कमे ॥२४॥

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१ क गिहवईणं; अ ख गिहवईण २ अ रहसारक्खियाणि. ३ क पडिकुट्ठ ४ ख अप्पणो; ५ च ओग्गह से ६ च ओयास ७ च अणुन्नवम्मि ८ क णीय दुवार; घ णीअदुवार. ९ अ जत्थ पाणाइ १० ख कुट्ठए ११ च. विउहत्ताण; ख. विहुइत्ताण च, अ विओत्ताण वस जए. १२ क ख. नियट्टिज्ज. १३ अ अयंपिरे १४ अ मियभूमिं

तत्थेव पडिलेहिज्जा भूमिभागं [1]वियक्खणो ।
[2]सिणाणस्स य वच्चस्स [3]संलोग परिवज्जए ॥२५॥
[4]दगमट्टियआयाणे बीयाणि हरियाणि य ।
परिवज्जन्तो चिट्ठेज्जा सव्विन्दियसमाहिए ॥२६॥
तत्थ से चिट्ठमाणस्स आहरे पाणभोयणं ।
अकप्पियं न [5]गेण्हेज्जा, पडिगाहेज्ज कप्पियं ॥२७॥
आहरन्ती सिया तत्थ [6]परिसाडेज्ज भोयणं ।
[7]दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥२८॥
संमद्दमाणी पाणाणि बीयाणि हरियाणि य ।
असंजमकरिं नच्चा [8]तारिसं परिवज्जए ॥२९॥
साहट्टु निक्खिवित्ताणं सच्चित्तं [9]घट्टियाणि य ।
तहेव समणट्ठाए उदगं संपणोल्लिया ॥३०॥
ओगाहइत्ता चलइत्ता आहरे पाणभोयणं ।
[7]दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३१॥
पुरेकम्मेण हत्थेण [10]दव्वीए भायणेण वा ।
दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३२॥
[11]एवं—
उदओल्ले ससिणिद्धे ससरक्खे मट्टियाऊसे ।
हरियाले [12]हिङ्गुलुए मणोसिला अंजणे लोणे ॥३३॥
गेरुय वण्णिय सेडिय सोरट्ठिय पिट्ठ [13]कुक्कुसकए य ।
[14]उक्कट्ठमसंसट्ठे[15] संसट्ठे चेव बोद्धव्वे ॥ ३४ ॥

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१ अ वियक्खणे २ ख सणाणस्स ३ च सलोयं ४ अ घ दगमट्टी व आयाणे ५ च इच्छेज्जा ६ अ पडिसाडिज्ज ७ अ देंतिय ८ क तारिसिं ९ अ घट्टियाण १० च दव्विए ११ अ एव उदल्ले, ख एव । उद-उल्ले. १२ च हिंगुलोए . १३ च कुक्कस १४ अ क ख घ उक्किट्ठ १५ अ मसदिट्ठे

असंसट्ठेण हत्थेण [1]दव्विए भायणेण वा ।
दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥३५॥
संसट्ठेण हत्थेण [1]दविए भायणेण वा ।
दिज्जमाणं पडिच्छेज्जा जं तत्थेसणिय भवे ॥३६॥
[2]दोण्हं तु भुंजमाणाणं एगो तत्थ निमंतए ।
दिज्जमाणं न इच्छेज्जा छन्दं से पडिलेहए ॥३७॥
दोण्हं तु भुंजमाणाण दो वि तत्थ निमंतए ।
दिज्जमाण पडिच्छेज्जा जं तत्थेसणियं भवे ॥३८॥
गुव्विणीए उवन्नत्थं विविहं पाणभोयणं ।
[3]भुंजमाणं विवज्जेज्जा, भुत्तसेसं पडिच्छए ॥३९॥
सिया य समणट्ठाए गुव्विणी कालमासिणी ।
उट्ठिया वा निसीएज्जा निसन्ना वा पुणुट्ठए ॥४०॥
तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४१॥
थणगं [4]पिज्जएमाणी दारगं वा कुमारियं ।
तं निक्खिवित्तु [5]रोयंतं आहरे पाणभोयणं ॥४२॥
तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
दिंतिय पडियाइक्खे न मे कप्पइ तारिसं ॥४३॥
[6]जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४४॥
[7]दगवारएण पिहियं नीसाए पीढएण वा ।
लोढेणं वा वि लेवेण सिलेसेण व केणइ ॥४५॥

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१ ग दव्वीए २ अ घ दुण्ह ३ ख भुंजमाण ४ अ पिज्जमाणी, क घ. थणयं पिज्जेमाणी ५ अ ग.घ रोयत ६ अ पुस्तके अयं श्लोको न दृश्यते, गुर्जरभाषायामधस्तादनुवादो दृश्यत ७ क घ दगवारेण, अ दगवाहेण.

तं च उब्भिदिउं दिज्जा समणट्ठाए व [1]दावए ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४६॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
जं जाणेज्ज सुणेज्जा वा दाणट्ठा पगडं इमं ॥४७॥
[2]तारिस भत्तपाण तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४८॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
जं जाणेज्ज सुणेज्जा वा पुण्णट्ठा पगडं इमं ॥४९॥
त भवे भत्तपाणं तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५०॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
जं जाणेज्ज सुणेज्जा वा वणिमट्ठा पगडं इमं ॥५१॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५२॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
जं जाणेज्ज सुणेज्जा वा समणट्ठा पगडं इमं ॥५३॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५४॥
उद्देसियं कीयगडं [3]पूईकम्मं च आहडं ।
अज्झोयरपामिच्चं मीसजायं च वज्जए ॥५५॥
[4]उग्गमं से पुच्छेज्जा कस्सट्ठा केण वा कडं ।
सोच्चा निस्संकियं सुद्धं [5]पडिगाहेज्ज संजए ॥५६॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
पुप्फेसु [6]होज्ज उम्मीसं बीएसु हरिएसु वा ॥५७॥

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१ च दायए २ क घ ग घ. न भवे ३ ख पूइकम्म च ४ ग उग्गम से पुच्छिज्जा, ख घ से अ पुच्छिज्जा ५ ख पडिग्गाहिज्ज ६ ख च होज्ज वामीस

तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दितियं पडियाइक्खे न मे कप्पइ तारिसं
असणं पाणगं वा वि खाइमं साइमं तहा ।
उदगम्मि होज्ज निक्खित्तं उत्तिंगपणगेसु वा ॥५९॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥६०॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
[1]अगणिम्मि होज्ज निक्खित्तं तं च संघट्टिया दए ॥६१॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥६२॥
एवं [2]उस्सक्किया ओसक्किया उज्जालिया पज्जालिया निव्वाविया ।
उस्सिंचिया निस्सिंचिया [3]उव्वत्तिया ओयारिया दए ॥६३॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥६४॥
होज्ज कट्ठं [4]सिलं वा वि इट्टालं वा वि एगया ।
[5]ठवियं संकमट्ठाए तं च होज्ज चलाचलं ॥६५॥
न तेण [6]भिक्खू गच्छेज्जा दिट्ठो तत्थ असंजमो ।
गंभीरं झुसिरं चेव सव्विंदियसमाहिए ॥६६॥
निस्सेणिं फलगं पीढं [7]उस्सवित्ताणमारुहे ।
[8]मंचकीलं च पासायं [9]समणट्ठाए व दावए ॥६७॥
दुरूहमाणी पवडेज्जा हत्थं [10]पायं व लूसए ।
पुढविजीवे वि हिंसेज्जा जे य [11]तं निस्सिया जगा ॥६८॥

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१ अ तेउम्मि, घ तेअम्मि २ च उस्सक्किया ३ च उव्वत्तिय ४ ग घ सिलं ५ ख ठविय चक्कमाए ६ अ क ग भिक्खु ७ क ख उस्सविताणमारुहे, च ओसवित्ताणमारुहे ८ अ क ख ग घ. मंच कील ९ ख च समणट्ठा एव दावए १० च पाय च ११ च तंनिस्सिया.

एयारिसे महादोसे जाणिऊण महेसिणो ।
तम्हा मालोहडं भिक्खं [1]न पडिगेण्हंति संजया ॥६९॥
कंदं मूलं पलंबं वा आमं छिन्नं व सन्निरं ।
तुंबागं सिंगबेरं च आमगं परिवज्जए ॥७०॥
तहेव [2]सत्तुचुण्णाइं [3]कोलचुण्णाइं आवणे ।
[4]सक्कुलिं फाणियं पूयं अन्नं वा वि तहाविहं ॥७१॥
[5]विक्कायमाणं पसढं रएण परिफासियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥७२॥
बहुअट्ठियं पोग्गलं [6]अणिमिसं वा बहुकंटयं ।
अत्थियं [7]तिंदुयं बिल्लं उच्छुखंडं च [8]संबलिं ॥७३॥
अप्पे सिया [9]भोयणजाए [10]बहुउज्झियधम्मिए ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥७४॥
तहेवुच्चावयं पाणं अदुवा [11]वारधोवणं ।
संसेइमं चाउलोदगं अहुणाधोयं विवज्जए ॥७५॥
जं जाणेज्ज चिराधोयं मईए दंसणेण वा ।
[12]पडिपुच्छिऊण सोच्चा वा जं च निस्संकियं भवे॥७६॥
[13]अजीवं परिणयं नच्चा पडिगाहेज्ज संजए ।
अह संकियं [14]भवेज्जा आसाइत्ताण [15]रोयए ॥७७॥
थोवमासायणट्ठाए हत्थगम्मि [16]दलाहि मे ।
मा मे अच्चंबिलं पूइं नालं [17]तण्हविणित्तए ॥७८॥

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१ च न पडिगाहेज्ज संजए; ख. न पडिगिण्हंति २ ख सत्तु ३ च कोलु ४ क सकुलं, घ सक्कुलिं ५ ख विक्कीयमाण ६ क ख अणमिर ७ च तेंदुय ८ अ ख च सिंवलिं ९ क भोयणिज्जाए १० ख बहुज्झिय-धम्मिए, अ बहु उज्झिया भायणे ११ क वारधोअण, ग घ. वारधोयण १२ ग च पडिपुच्छियाण १३ ख अज्जीयं १४ च हवेज्जा १५ च रोचए १६ क दलाह १७ अ म घ तण्ह; क तिण्ह.

तं च अच्चंबिलं पूइं नालं तण्हविणित्तए ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥७९॥
जं च होज्ज अकामेणं विमणेण पडिच्छियं ।
तं अप्पणा न पिबे नो वि अन्नस्स दावए ॥८०॥
एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
[1]जयं परिट्ठवेज्जा परिट्ठप्प पडिक्कमे ॥८१॥
सिया य गोयरग्गगओ इच्छेज्जा परिभोत्तुयं ।
कोट्ठगं भित्तिमूलं वा पडिलेहित्ताण फासुयं ॥८२॥
अणुन्नवित्तु मेहावी पडिच्छन्नम्मि संवुडे ।
हत्थगं संपमज्जित्ता तत्थ भुंजिज्ज संजए ॥८३॥

तत्थ से भुंजमाणस्स अट्ठियं कण्टओ सिया ।
तणकट्ठसक्करं वा वि अन्नं वा वि तहाविहं ॥८४॥
तं उक्खिवित्तु न[2] निक्खिवे आसएण न छड्डए ।
हत्थेण तं गहेऊणं एगंतमवक्कमे ॥ ८५ ॥
एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
जयं परिट्ठवेज्ज परिट्ठप्प पडिक्कमे ॥ ८६ ॥
सिया य [3]भिक्खू इच्छेज्जा सेज्जामागम्म भोत्तुयं ।
सपिंडपायमागम्म [4]उंडुयं पडिलेहिया ॥ ८७ ॥
विणएण पविसित्ता सगासे गुरुणो मुणी ।
इरियावहियमायाय आगओ य पडिक्कमे ॥ ८८ ॥
आभोएत्ताण नीसेसं अइयारं जहक्कमं ।
गमणागमणे चेव भत्तपाणे य संजए ॥ ८९ ॥
उज्जुप्पन्नो अणुव्विग्गो अव्वक्खित्तेण चेयसा ।
आलोए गुरुसगासे जं जहा गहियं भवे ॥ ९० ॥

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१ ख जयं च परिट्ठवेज्जा २ ख न खिवे. ३ अ क ग भिक्खु ४ ख ग उडुयं; घ उडुअं.

न सम्ममालोइयं होज्जा [1]पुव्विं पच्छा व जं कडं ।
पुणो पडिक्कमे तस्स [2]वोसिट्ठो चिंतए इमं ॥ ९१ ॥
अहो [3]जिणेहिऽसावज्जा वित्ती साहूण देसिया ।
मोक्खसाहणहेउस्स साहुदेहस्स धारणा ॥ ९२ ॥
[4]नमोक्कारेण पारेत्ता करेत्ता जिणसंथवं ।
सज्झाय पट्ठवित्ताणं वीसमेज्ज खणं मुणी ॥ ९३ ॥
वीसमंतो इमं चिंते हियमट्ठं लाभमट्ठिओ ।
जइ मे अणुग्गहं कुज्जा साहू, होज्जामि [5]तारिओ ॥९४॥
साहवो तो चियत्तेणं निमंतेज्ज जहक्कम ।
जइ तत्थ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजए ॥ ९५ ॥
अह [6]कोइ न इच्छेज्जा तओ भुंजेज्ज [7]एक्कओ ।
आलोए भायणे साहू जयं [8]अपरिसाडियं ॥ ९६ ॥
[9]तित्तगं व कडुयं व कसायं अंबिलं व महुरं लवणं वा ।
[10]एय लद्धमन्नट्ठपउत्त महुघयं व भुंजेज्ज संजए ॥ ९७ ॥
अरस विरसं वा वि सूइयं वा असूइयं ।
उल्लं वा जइ वा सुक्कं मंथुकुम्मासभोयणं ॥ ९८ ॥
उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
दुल्लहा [11]उ मुहादाई मुहाजीवी वि दुल्लहा ॥
मुहादाई मुहाजीवी दो वि गच्छन्ति [12]सोग्गइं ॥ १०० ॥
॥ त्ति बेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए पढमुद्देसो समत्तो ॥

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१ क पुव्व २ ख ख वोसट्ठा ३ च जिणेहि सावज्जा ४ क ख घ नमुक्कारेण पारित्ता करित्ता ५ ख तारओ. ६ अ क कोई ७ अ ख ग घ एगआ ८ क अप्परिसाडिय ९ च तित्तिय च कडुय च, १० अ क ग एय लद्ध ११ च हु १२ च सोगइ

॥ पंचममज्झयणं—बीओ उद्देसओ ॥

पडिग्गहं [1]संलिहित्ताणं [2]लेवमायाए संजए
[3]दुग्गंधं वा सुगंधं वा सव्वं भुंजे न [4]छड्डए ॥ १ ॥
सेज्जा निसीहियाए समावन्नो य गोयरे ।
[5]अयावयट्ठा भोच्चाणं जइ तेण न संथरे ॥ २ ॥
[6]तओ कारणमुप्पन्ने भत्तपाणं गवेसए ।
विहिणा पुव्वउत्तेण इमेण उत्तरेण य ॥ ३ ॥
कालेण निक्खमे भिक्खू कालेण य पडिक्कमे ।
अकालं च विवज्जित्ता काले कालं समायरे ॥ ४ ॥
अकाले चरसि भिक्खू कालं न पडिलेहसि ।
अप्पाणं च किलामेसि सन्निवेसं च [7]गरिहसि ॥ ५ ॥
सइ काले चरे भिक्खू कुज्जा पुरिसकारियं ।
अलाभो त्ति न सोएज्जा तवो त्ति अहियासए ॥ ६ ॥
तहेवुच्चावया पाणा भत्तट्ठाए समागया ।
[8]तउज्जुयं न गच्छेज्जा [9]जयमेव परक्कमे ॥ ७ ॥
गोयरग्गपविट्ठो उ न निसीएज्ज कत्थइ ।
कहं च न पबंधेज्जा चिट्ठित्ताण व संजए ॥ ८ ॥
अग्गलं फलिहं दारं कवाडं वा वि संजए ।
अवलंबिया न चिट्ठेज्जा गोयरग्गगओ मुणी ॥ ९ ॥
समणं माहणं वा वि [10]किविणं वा वणीमगं ।
उवसंकमंतं भत्तट्ठा पाणट्ठाए व संजए ॥ १० ॥
तं [11]अइक्कमित्तु न पविसे न चिट्ठे [12]चक्खुगोयरे ।
एगंतमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥ ११ ॥

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१ अ संलिहाण २ अ लेवमायाय ३ अ क स दुग्धं ४ अ छड्डए, ५ अ क अयावयट्ठा, स अयावयट्ठ. ६ स तउ ७ हुसि ८ स अ तउज्जुअं, स तउ उज्जुय, अ तउंजुअं ९ १० अ किवण ११ स अइक्कमित्तु १२ अ स [illegible]

वणीमगस्स वा तस्स दायगस्सुभयस्स वा ।
अप्पत्तियं सिया होज्जा [१]लहुत्तं पवयणस्स वा ॥ १२ ॥
पडिसेहिए व दिन्ने वा तओ तम्मि नियत्तिए ।
उवसंकमेज्ज भत्तट्ठा पाणट्ठाए व संजए ॥ १३ ॥
उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।
अन्नं वा पुप्फ सच्चित्तं तं च संलुंचिया दए ॥ १४ ॥
[२]तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १५ ॥
उप्पलं पउमं वा वि कुमुय वा मगदंतियं ।
अन्नं वा पुप्फ सच्चित्तं तं च संमद्दिया दए ॥ १६ ॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १७ ॥
सालुयं वा विरालियं [३]कुमुयं उप्पलनालियं ।
मुणालियं सासवनालियं उच्छुखंड अनिव्वुडं ॥ १८ ॥
तरुणगं वा पवाल रुक्खस्स तणगस्स वा ।
अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥
तरुणियं वा [४]छिवाडि आमियं भज्जियं [५]सइं ।
दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥
तहा [६]कोलमणस्सिन्नं वेलुयं कासवनालियं ।
तिलपप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥
तहेव [७]चाउलं पिट्ठं वियडं वा तत्तनिव्वुडं ।
तिलपिट्ठ [८]पूइपिन्नागं आमगं परिवज्जए ॥ २२ ॥

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१ क लहुयत्त २ अ च तारिस ३ च कुमुयप्पलनालिय ४ ग घ छेवाडिं ५ क सय; ख सिय ६ अ कोलमणुसिन्नं वेणुय कासनालिय; कोलमणुस्सिन्न ७ अ चालिय पेंट ८ क पन्नाग ख पिण्णाग

कविट्ठं [1]माउलुंगं च मूलगं मूलगत्तियं ।
आमं असत्थपरिणयं मणसा वि न पत्थए ॥ २३ ॥
तहेव फलमंथूणि बीयमंथूणि जाणिया ।
[2]बिहेलगं पियालं च आमगं परिवज्जए ॥ २४ ॥
समुयाणं चरे भिक्खू कुलं उच्चावयं सया ।
नीयं कुलमइक्कम्म ऊसढं [3]नाभिधारए ॥ २५ ॥
अदीणो वित्तिमेसिज्जा न विसीएज्ज पंडिए ।
अमुच्छिओ भोयणम्मि मायन्ने एसणारए ॥ २६ ॥
बहुं परघरे अत्थि विविहं खाइमसाइमं ।
न तत्थ पंडिओ [4]कुप्पे इच्छा देज्ज परो न वा ॥२७॥
सयणासणवत्थं वा भत्तपाणं व संजए ।
अदिंतस्स न कुप्पेज्जा पच्चक्खे वि य दीसओ ॥ २८ ॥
इत्थियं पुरिसं वा वि [5]डहरं वा महल्लगं ।
वंदमाणं न जाएज्जा नो य णं फरुसं वए ॥ २९ ॥
जे न वंदे न से कुप्पे वंदिओ न समुक्कसे ।
एवमन्नेसमाणस्स सामण्णमणुचिट्ठइ ॥ ३० ॥

सिया एगइओ लद्धुं लोभेण [6]विणिगूहइ ।
मा मेयं दाइयं संतं दट्ठूणं सयमायए ॥ ३१ ॥
अत्तट्ठागुरुओ लुद्धो बहुं पावं पकुव्वइ ।
दुत्तोसओ य से होइ निव्वाणं च न गच्छइ ॥ ३२ ॥
सिया एगइओ लद्धुं विविहं पाणभोयणं ।
[7]भद्दगं भद्दगं भोच्चा विवण्णं विरसमाहरे ॥ ३३ ॥
जाणंतु ता इमे समणा [8]आययट्ठी अयं मुणी ।
संतुट्ठो [9]सेवई पंतं लूहवित्ती सुतोसओ ॥ ३४ ॥

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१ क माउलिंगं २ अ घरेजा, ३ ग नाभिधारए. ४ घ कुप्प ५ ग डहरं वा ६ अ ग विणिगूहए ७ अ उद्दगं ८ घ आययठ्ठी. ९ ग सेवए.

पूयणट्ठा जसोकामी माणसंमाणकामए ।
बहुं पसवई पावं मायासल्लं च कुव्वइ ॥ ३५ ॥
सुरं वा मेरगं वा वि अन्नं वा मज्जगं रसं ।
[1]ससक्खं न पिबे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
[2]पिया एगइओ तेणो न मे कोइ वियाणइ ।
तस्स पस्सह दोसाइं नियडिं च सुणेह मे ॥ ३७ ॥
वड्ढइ सोंडिया तस्स मायामोसं च भिक्खुणो ।
अयसा य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
निच्चुव्विग्गो जहा तेणो अत्तकम्मेहिं दुम्मई ।
तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥
[3]आयरिए नाराहेइ समणे यावि तारिसो ।
गिहत्था वि णं गरहंति [4]जेण जाणंति तारिसं ॥ ४० ॥
[5]एवं तु अगुणप्पेही गुणाणं च विवज्जओ ।
तारिसो मरणंते वि नाराहेइ संवरं ॥४१॥
[5]तवं कुव्वइ मेहावी पणीयं वज्जए रसं ।
मज्जप्पमायविरओ तवस्सी अइउक्कसो ॥४२॥
तस्स पस्सह कल्लाणं अणेगसाहुपूइयं ।
विउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥४३॥
एवं तु गुणप्पेही [6]अगुणाणं विवज्जओ ।
तारिसो मरणंते वि आराहेइ संवरं ॥४४॥
आयरिए आराहेइ समणे यावि तारिसो ।
गिहत्था वि णं [7]पूयन्ति जेणं जाणंति तारिसं ॥४५॥
तवतेणे [8]वइतेणे रूवतेणे य जे नरे ।
आयारभावतेणे य कुव्वइ देवकिव्बिसं ॥४६॥

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१ अ ख घ ससरक्खं २ ख पियाइ एगओ ३ आयरिओ नाराहेइ (आयरिए हिं इति शोधेऽपि दृश्यते) ४ ख तेण ५ अ पुस्तके इमौ श्लोकौ व्युत्क्रमेण पठ्येते ६ अ क ख ग घ अगुणाण च विवज्जओ ७ च पूएंति. ८ ख ग घ च वयतेणे

लध्धूण वि देवत्तं उववन्नो देवकिव्बिसे ।
तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥४७॥
तत्तो वि से चइत्ताणं [1]लब्भिही [2]एलमूयगं ।
नरयं तिरिक्खजोणिं वा बोही जत्थ सुदुल्लहा ॥ ४८ ॥
एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
अणुमायं पि मेहावी मायामोसं विवज्जए ॥४९॥
सिक्खिऊण भिक्खेसणसोहिं संजयाण बुद्धाण सगासे ।
तत्थ [3]भिक्खु [4]सुप्पणिहिइंदिए तिव्वलज्जगुणवं
विहरेज्जासि ॥५०॥ त्ति बेमि ॥
॥ पंचमज्झयणस्स पिंडेसणाए बीओ उद्देसओ समत्तो ॥

॥ छट्ठमज्झयणं ॥

नाणदंसणसंपन्नं संजमे य तवे रयं ।
गणिमागमसंपन्नं उज्जाणम्मि समोसढं ॥१॥
रायाणो रायमच्चा य माहणा अदुव खत्तिया ।
पुच्छन्ति निहुयप्पाणो कहं मे [5]आयारगोयरे ॥२॥
तेसिं सो निहुओ दंतो सव्वभूयसुहावहो ।
सिक्खाए सुसमाउत्तो आइक्खइ वियक्खणो ॥३॥
हंदि धम्मत्थकामाणं [6]निग्गंथाणं सुणेह मे ।
आयारगोयरं भीमं सयलं दुरहिट्ठियं ।४॥
नन्नत्थ एरिसं [7]वुत्तं जं लोए परमदुच्चरं ।
विउलट्ठाणभाइस्स न भूयं न भविस्सइ ॥५॥

१ च लब्भही; अ लब्भइ. २ ख एडमूयग; घ एलमूअगं ३ अ. क ग भिक्ख ४ अ. ग. सुप्पणिहिंदिए ५ घ आयारगोयरो, च आयारगोयर ६ च निग्गंथाण. ७ ख वोत्त

सखुड्डगवियत्ताण वाहियाण च जे गुणा ।
[१]अखडफुडिया कायव्वा त सुणेह जहा तहा ॥६॥

दस अट्ठ य ठाणाइ जाइ वालोऽवरज्झइ[२] ।
तत्थ अण्णयरे ठाणे निग्गन्थत्ताओ भस्सइ ॥७॥
[३]वयछक्क कायछक्क अकप्पो गिहिभायण ।
पलियङ्क [४]निसेज्जा य सिणाण [५]सोभवज्जण ॥८॥

तत्थिम पढम ठाण महावीरेण देसिय ।
अहिंसा निउणा दिट्ठा सव्वभूएसु सजमो ।९॥
जावति लोए पाणा तसा अदुव थावरा ।
ते जाणमजाण वा न हणे [६]नो व घायए ॥१०॥
[७]सव्वजीवा वि इच्छति जीविउ न मरिज्जिउ ।
तम्हा [८]पाणवह घोर निग्गथा वज्जयति ण ॥११॥

अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।
हिंसग न मुस वूया नो वि अन्न [९]वयावए ॥१२॥
मुसावाओ य लोगमि सव्वसाहूहिं गरहिओ ।
अविस्सासो य भूयाण तम्हा मोस विवज्जए ॥१३॥
चित्तमतमचित्त वा अप्प वा जइ वा वहु ।
दतसोहणमेत्त[१०] पि [११]ओग्गहसि अजाइया ॥१४॥
त अप्पणा न गेण्हति नो वि गिण्हावए पर ।
अन्न वा [१२]गिण्हमाण पि नाणुजाणति सजया ॥१५॥

अवभचरिय घोर पमाय दुरहिट्ठिय ।
नायरति मुणी लोए [१३]मेयाययणवज्जिणो ॥१६॥

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१ अ घ अक्खड २ ख घ विरज्झइ ३ च छक्क ४ क च निसिज्जा सिणाण ५ अ माह ६ च ना वि घायए ७ अ ख सव्वे जीवा वि ८ अ ख पाणिवह ९ ख वियावए १० क ख घ मित्तपि ११ च उग्गह से १२ ग च गेण्हमाण १३ अ क ख मेयायणविवज्जिणो.

मूलमेयमहम्मस्स महादोससमुस्सयं ।
तम्हा मेहुणसंसग्गं निग्गंथा वज्जयंति णं ॥१७॥
विडमुब्भेइमं लोणं तेल्लं सप्पिं च फाणियं ।
न ते सन्निहिमिच्छंति नायपुत्तवओरया ॥१८॥
[1]लोभस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
जे सिया सन्निहीकामे गिही पव्वइए न से ॥१९॥
जं पि वत्थं व पायं वा कंबलं पायपुंछणं ।
तं पि संजमलज्जट्ठा धारेंति [2]परिहिंति य ॥२०॥
न सो परिग्गहो वुत्तो [3]नायपुत्तेण ताइणा ।
मुच्छा परिग्गहो वुत्तो इइ वुत्तं महेसिणा ॥२१॥
सव्वत्थुवहिणा बुद्धा संरक्खणपरिग्गहे ।
अवि अप्पणो वि देहंमि नायरंति ममाइयं ॥२२॥
अहो निच्चं तवोकम्मं सव्वबुद्धेहिं वण्णियं ।
जा य लज्जासमा वित्ती एगभत्तं च भोयणं ॥२३॥
संतिमे [4]सुहुमा पाणा तसा अदुव थावरा ।
जाइं राओ अपासंतो कहमेसणियं चरे ॥२४॥
उदउल्लं बीयसंसत्तं पाणा [5]निव्वडिया महिं ।
दिया ताइं विवज्जेज्जा राओ तत्थ कहं चरे ॥२५॥
एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
सव्वाहारं न भुंजंति निग्गंथा राइभोयणं ॥२६॥
पुढविकायं न हिंसंति मणसा वयस कायसा ।
तिविहेण करणजोएण संजया सुसमाहिया ॥२७॥
[6]पुढविकायं विहिंसंतो हिंसइ उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥२८॥

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१ अ घ लोमस्सेसणुप्फसो, क लोमस्सेस अणुप्फसे, च लोमस्सेसणुप्फसो २ अ क ख ग घ परिहरंति य. ३ क नाइपुत्तेण. ४ अ सुहमा ५ अ निवुडिया; घ निब्बुडिया. ६ अ पुढवीकाय हिंसतो.

तम्हा एय वियाणित्ता दोस दुग्गइवड्ढण ।
पुढविकायसमारंभं जावज्जीवाए वज्जए ॥२९॥
आउकायं न हिंसंति मणसा वयस कायसा ।
तिविहेण करणजोएण संजया सुसमाहिया ॥३०॥
आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥३१॥
तम्हा एयं वियाणित्ता दोसं दुग्गइवड्ढणं ।
आउकायसमारंभं जावज्जीवाए वज्जए ॥३२॥
[1]जायतेयं न इच्छंति पावगं जलइत्तए ।
तिक्खमन्नयरं सत्थ सव्वओ वि दुरासयं ॥३३॥
पाईणं पडिणं वा वि उड्ढं अणुदिसामवि ।
अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥३४॥
[2]भूयाणमेसमाघाओ हव्ववाहो न संसओ ।
तं पईवपयावट्ठा संजया किंचि नारभे ॥३५॥
तम्हा एयं वियाणित्ता दोस दुग्गइवड्ढणं ।
तेउकायसमारंभं जावज्जीवाए वज्जए ॥३६॥
[3]अनिलस्स समारंभं बुद्धा मन्नंति तारिसं ।
सावज्जबहुलं चेय नेय ताईहिं सेवियं ॥३७॥
तालियंटेण पत्तेण साहाविहुयणेण वा ।
न ते वीइउमिच्छंति वीयावेऊण वा परं ॥३८॥
जं पि वत्थं व पायं वा कंबलं पायपुंछणं ।
न ते [4]वायमुईरंति, जयं परिहरंति य ॥३९॥
तम्हा एयं वियाणित्ता दोस दुग्गइवड्ढणं ।
वाउकायसमारंभं जावज्जीवाए वज्जए ॥४०॥

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१ अ तेउकाय २ च भूयाण एस वाघाओ ३ अ अनलकायसमारभ, च ख अगणिकाय ४ अ वायमुदीरति, ५ व वाउमुईरति

[1]वणस्सइं न हिंसंति मणसा वयस कायसा ।
तिविहेण करणजोएण संजया सुसमाहिया ॥४१॥
[1]वणस्सइं विहिंसंतो हिंसइ उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥४२॥
तम्हा एयं वियाणित्ता दोसं दुग्गइवड्ढणं ।
[1]वणस्सइसमारंभं जावज्जीवाए वज्जए ॥४३॥
[2]तसकायं न हिंसंति मणसा वयस कायसा ।
तिविहेण करणजोएण संजया सुसमाहिया ॥४४॥
[2]तसकायं विहिंसंतो हिंसइ उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥४५॥
तम्हा एयं वियाणित्ता दोसं दुग्गइवड्ढणं ।
[2]तसकायसमारंभं जावज्जीवाए वज्जए ॥४६॥
जाइं [3]चत्तारिऽभोज्जाइं [4]इसिणाहारमाइणि ।
ताइं तु [5]विवज्जंतो संजमं अणुपालए ॥४७॥
पिंड सेज्जं च वत्थं च चउत्थं पायमेव य ।
अकप्पियं न इच्छेज्जा पडिगाहेज्ज कप्पियं ॥ ४८ ॥
जे नियागं ममायंति कीयमुद्देसियाहडं ।
वहं ते समणुजाणंति इइ वुत्तं महेसिणा ॥ ४९ ॥
तम्हा असणपाणाइं कीयमुद्देसियाहडं ।
वज्जयंति ठियप्पाणो निग्गंथा धम्मजीविणो ॥ ५० ॥
कंसेसु कंसपाएसु कुंडमोएसु वा पुणो ।
भुंजंतो असणपाणाइं आयारा [6]परिभस्सइ ॥५१॥

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१ अ क घ च वणस्सइकायं २ क तस्सकायं. ३. क चत्तारिभुजाइं घ चत्तारिभुज्जाइं. ४ अ क घ च असणाहार. ख एसणाहार. ५ च विवज्जित्ता. ६ ख परिभस्सए.

सीओदगसमारंभे मत्तधोयणछड्डणे ।
जाइं [1]णणंति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
पच्छाकम्म पुरेकम्म सिया तत्थ [2]न कप्पइ ।
एयमट्ठं न भुंजंति निग्गंथा गिहिभायणे ॥ ५३ ॥
आसंदीपलियंकेसु मंचमासालएसु वा ।
अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥
नासंदीपलियंकेसु [3]न निसेज्जा न पीढए ।
निग्गंथाऽपडिलेहाए बुद्धवुत्तमहिट्ठगा ॥ ५५ ॥
गंभीरविजया एए पाणा दुप्पडिलेहगा ।
[4]आसंदीपलियंका य एयमट्ठं विवज्जिया ॥ ५६ ॥
गोयरग्गपविट्ठस्स निसेज्जा जस्स कप्पइ ।
इमेरिसमणायारं आवज्जइ अबोहियं ॥ ५७ ॥
विवत्ती बंभचेरस्स पाणाणं च वहे वहो ।
वणीमगपडीघाओ[5] पडिकोहो अगारिणं ॥ ५८ ॥
अगुत्ती बंभचेरस्स इत्थीओ वावि संकणं ।
कुसीलवड्ढणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पइ ।
जराए अभिभूयस्स वाहियस्स तवस्सिणो ॥ ६० ॥
वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।
[6]वोक्कंतो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥
संतिमे सुहुमा पाणा [7]घसासु भिलुगासु य ।
जे उ भिक्खू सिणायंतो [8]वियडेणुप्पलावए ॥ ६२ ॥
तम्हा ते न सिणायंति सीएण उसिणेण वा ।
जावज्जीवं वयं घोरं असिणाणमहिट्ठगा ॥ ६३ ॥

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१ अ च छिन्नति २ ख न कप्पए ३ न सिज्जाए न पीढए ४ अ घ पलियंकोय ५ ख पडिग्घाओ ६ अ ख वुक्कंतो ७ अ घासासु ८ अ ख घ वियडेणुप्पिलावए.

सिणाणं अदुवा कक्कं लोद्धं पउमगाणि य ।
गायस्सुव्वट्टणट्ठाए नायरंति कयाइ वि ॥ ६४ ॥
[1]नगिणस्स वा वि मुंडस्स दीहरोमनहंसिणो ।
मेहुणा उवसंतस्स किं [2]विभूसाए कारियं ॥ ६५ ॥
विभूसावत्तियं भिक्खू कम्मं बंधइ चिक्कणं ।
संसारसायरे घोरे जेणं पडइ दुरुत्तरे ॥ ६६ ॥
विभूसावत्तियं चेयं बुद्धा मन्नंति तारिसं ।
[3]सावज्जबहुलं चेयं नेयं ताईहि सेवियं ॥ ६७ ॥

खवेंति अप्पाणममोहदंसिणो
तवे रया संजम अज्जवे गुणे ।
धुणंति पावाइं [4]पुरेकडाइं
नवाइं पावाइं न ते करेंति ॥ ६८ ॥
सओवसंता अममा अकिंचणा
[5]सविज्जविज्जाणुगया जसंसिणो ।
[6]उउप्पसन्ने विमले व चंदिमा
सिद्धिं विमाणाइ उवेंति ताइणो ॥६९॥ त्ति बेमि ॥

॥ छट्ठं महिड्ढियायारकहज्झयणं समत्तं ॥

॥ सत्तममज्झयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णवं ।
दोण्हं तु विणयं सिक्खे दो न भासेज्ज सव्वसो ॥ १ ॥
जा य सच्चा अवत्तव्वा सच्चामोसा य जा मुसा ।
जा य बुद्धेहिऽणाइण्णा न तं भासेज्ज पन्नवं ॥ २ ॥

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१ अ निगणस्स; ख घ नगणस्स, च निगिणस्स २ ख विभूसाइ
३ क घ च सावज्ज बहुल ४ च पुरकडाइ ५ अ अवज्जविज्जाणुगया;
च सवेज्जवेज्जाणुगया ६ च उडुप्पसन्ने

असच्चमोसं सच्चं च अणवज्जमकक्कसं ।
समुप्पेहमसंदिद्धं गिरं भासेज्ज पन्नवं ॥ ३ ॥
एयं च अट्ठमन्नं वा जं तु नामेइ सासयं ।
स भासं सच्चमोसं पि तं पि धीरो विवज्जए ॥ ४ ॥
वितहं पि [1]तहामोत्तिं जं गिरं भासए नरो ।
तम्हा सो पुट्ठो पावेणं किं पुण जो मुसं वए ॥ ५ ॥
तम्हा गच्छामो वक्खामो अमुगं वा [2]णे भविस्सइ ।
अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
एवमाई उ जा भासा एसकालम्मि संकिया ।
संपयाईयमट्ठे वा तं पि धीरो विवज्जए ॥ ७ ॥
अईयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
जमट्ठं तु न जाणेज्जा एवमेयं ति नो वए ॥ ८ ॥
अईयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
जत्थ संका भवे तं तु एवमेयं ति नो वए ॥ ९ ॥
अईयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
निस्संकियं भवे जं तु एवमेयं ति निद्दिसे ॥ १० ॥
तहेव फरुसा भासा गुरुभूओवघाइणी ।
सच्चा वि सा न वत्तव्वा जओ पावस्स आगमो ॥ ११ ॥
तहेव काणं [3]काणे त्ति पंडगं पंडगे त्ति वा ।
वाहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वए ॥ १२ ॥
एएणन्नेण अट्ठेण परो जेणुवहम्मइ ।
आयारभावदोसन्नू न तं भासेज्ज पन्नवं ॥ १३ ॥
तहेव होले गोले त्ति साणे वा [4]वसुले त्ति य ।
दमए दूहए वा वि [5]न तं भासेज्ज पन्नवं ॥ १४ ॥

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१ अ महामोत्तिं; ख घ च तहामुत्तिं, २ ख. मे भविस्सइ ३ ख घ काणित्ति पडग पडगि त्ति ४ अ ख च वसुलि त्ति ५ क च नेव भासेज्ज; ख घ नेवं भासिज्ज.

अज्जिए पज्जिए वा वि अम्मो माउसिए त्ति य ।
पिउस्सिए [1]भाइणेज्ज त्ति धुए [2]नत्तुणिए त्ति य ॥१५॥
हले हले त्ति अन्ने त्ति भट्टे सामिणि गोमिणि ।
होले गोले वसुले त्ति इत्थियं नेवमालवे ॥ १६ ॥
नामधेज्जेण णं बूया [3]इत्थीगोत्तेण वा पुणो ।
जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥ १७ ॥
अज्जए पज्जए वा वि वप्पो चुल्लपिउ त्ति य ।
माउला भाइणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥ १८ ॥
हे हो हले त्ति [4]अन्न त्ति भट्टा सामिय गोमिय ।
होल गोल वसुल त्ति पुरिसं नेवमालवे ॥ १९ ॥
नामधेज्जेण णं बूया [5]पुरिसगोत्तेण वा पुणो ।
जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥ २० ॥
पंचिन्दियाणं पाणाणं एस इत्थी अयं पुमं ।
जाव णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥ २१ ॥
तहेव मणुसं [6]पसुं पक्खिं वा वि सरीसिवं ।
थूले पमेइले वज्झे पाइमे त्ति य नो वए ॥ २२ ॥
[7]परिवुढे त्ति णं बूया बूया उवचिए त्ति य ।
संजाए [8]पीणिए वा वि महाकाए त्ति आलवे ॥ २३ ॥
तहेव गाओ दोज्झाओ दम्मा गोरहग त्ति य ।
वाहिमा रहजोग्ग त्ति नेवं भासेज्ज पन्नवं ॥ २४ ॥
[9]जुवंगवे त्ति णं बूया घेणुं [10]रसदय त्ति य ।
रहस्से महल्लए वा वि वए संवहणे त्ति य ॥ २५ ॥

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१ क ख मायणिज्ज २ क ख नत्तुणिय ३ क घ इत्थीगुत्तेण ४ क च अन्नं त्ति. ५ क पुरिसगुत्तेण ६ क ख पसु ७ ख परिवुढि त्ति. ८ ख पीणए ९ अ ख घ जुवगवि त्ति १० ख रसदियत्ति; घ रसदएत्ति घ रसदइ त्ति.

तहेव गंतुमुज्जाण पव्वयाणि वणाणि य ।
रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥ २६ ॥
अलं पासायखंभाणं [1]तोरणाणं गिहाण य ।
फलिहग्गलनावाणं अलं उदगदोणिणं ॥ २७ ॥
पीढए चंगबेरे य नंगले मइयं सिया ।
जन्तलट्ठी व नाभी वा गंडिया व अलं सिया ॥ २८ ॥
आसणं सयणं जाणं होज्जा वा [2]किंचुवस्सए ।
भूओवघाइणिं भासं नेवं भासेज्ज पन्नवं ॥ २९ ॥
तहेव गंतुमुज्जाणं पव्वयाणि वणाणि य ।
रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥ ३० ॥
जाइमंता इमे रुक्खा दीहवट्टा महालया ।
पयायसाला विडिमा वए दरिसणि त्ति य ॥ ३१ ॥
तहा फलाइं पक्काइं पायखज्जाइं नो वए ।
वेलोइयाइं टालाइं वेहिमाइं ति नो वए ॥ ३२ ॥
असंथडा इमे अंबा [3]बहुनिव्वट्टिमा फला ।
वएज्ज बहुसंभूया भूयरूव त्ति वा पुणो ॥ ३३ ॥
[4]तहोसहीओ पक्काओ नीलियाओ छवी इ य ।
लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥३४॥
[5]रूढा बहुसंभूया [6]थिरा ऊसढा वि य ।
गब्भियाओ पसूयाओ ससाराओ त्ति आलवे ॥३५॥
तहेव संखडिं नच्चा किच्चं कज्जं ति नो वए ।
तेणगं वा वि वज्झे त्ति [7]सुतित्थे त्ति य आवगा ॥३६॥
संखडिं संखडिं बूया [8]पणियट्ठ त्ति तेणगं ।
[9]बहुसमाणि तित्थाणि आवगाणं वियागरे ॥३७॥

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१ क ख घ तोरणाणि गिहाणि य २ क ख किं तुवस्सए ३ क बहुनिव्वडिमा फला ४ अ क तहेवोसहीओ ५ अ रूढा च बहु ६ अ थिरा च ऊसढा इ य, ख थिराओ उसढा वि य ७ क ख सुतित्थि त्ति ८ ख पणट्ठ त्ति य तेणग, च पणियट्ठे त्ति ९ च. बहुस्समाणि

तहा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥३८॥
बहुवाहडा अगाहा बहुसलिलुप्पिलोदगा ।
बहुवित्थडोदगा यावि एवं भासेज्ज पन्नवं ॥३९॥

तहेव सावज्जं जोगं परस्सट्ठाए निट्ठियं ।
कीरमाणं ति वा नच्चा सावज्जं [1]नालवे मुणी ॥४०॥
सुकडे त्ति सुपक्के त्ति सुच्छिन्ने सुहडे मडे ।
सुनिट्ठिए सुलट्ठे त्ति सावज्जं वज्जए मुणी ॥४१॥

पयत्तपक्क त्ति व पक्कमालवे
पयत्तछिन्न त्ति व छिन्नमालवे ।
पयत्तलट्ठ त्ति व कम्महेउयं
पहारगाढ त्ति व गाढमालवे ॥४२॥

[2]सव्वुक्कसं परग्घं वा अउलं नत्थि एरिसं ।
अचक्कियमवत्तव्वं अचियत्तं चेव नो वए ॥४३॥
सव्वमेयं वइस्सामि सव्वमेयं ति नो वए ।
[3]अणुवीइ सव्वं [4]सव्वत्थ एवं भासेज्ज पन्नवं ॥४४॥
[5]सुक्कीयं वा सुविक्कीयं अकिज्जं किज्जमेव वा ।
इमं गेण्ह इमं मुञ्च पणियं नो वियागरे ॥४५॥
अप्पग्घे वा महग्घे वा [6]कए व्वा विक्कए वि वा ।
पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥४६॥
तहेवासंजयं धीरो आस एहि करेहि वा ।
[7]सय, चिट्ठ, वयाहि त्ति नेवं भासेज्ज पन्नवं ॥४७॥
बहवे इमे असाहू लोए वुच्चंति साहुणो ।
न लवे असाहुं साहु त्ति साहुं साहु त्ति आलवे ॥४८॥

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१ अ क ख घ ण लवे २ घ सव्वुक्करस ३ अ अणुविअ; क अणुव्वीइ. ४ क सव्वरं. ५ ग घ सुक्किय. ६ अ ग कए य ७ च सय.

नाणदंसणसंपन्नं संजमे य तवे रयं ।
एवंगुणसमाउत्तं संजयं साहुमालवे ॥४९॥
देवाणं [1]मणुयाणं च तिरियाण च वुग्गहे ।
[2]अमुयाणं जओ होउ मा वा [3]होउ त्ति नो वए ॥५०॥
वाओ वुट्ठं व सीउण्हं खेमं धायं सिवं ति वा ।
कया णु होज्जा एयाणि मा वा [3]होउ त्ति नो वए ॥५१॥

तहेव मेहं [4]व णहं व माणवं
न देव देव त्ति गिरं वएज्जा ।
संमुच्छिए उन्नए [5]या पओए
वएज्ज वा [6]वुट्ठ बलाहग त्ति ॥५२॥

[7]अन्तलिक्ख त्ति णं बूया गुज्झाणुचरिय त्ति य ।
रिद्धिमंत नरं दिस्स रिद्धिमंतं ति आलवे ॥५३॥

तहेव सावज्जणुमोयणी गिरा
ओहारिणी जा य परोवघाइणी[8] ।
से [9]कोह लोह भयसा व माणवो
न हासमाणो वि गिरं वएज्जा ॥५४॥

सवक्कसुद्धिं समुपेहिया मुणी
गिरं च दुट्ठं परिवज्जए सया ।
मियं अदुट्ठं [10]अणुवीइ भासए
सयाण मज्झे लहई पसंसणं ॥५५॥

[11]भासाए दोसे य गुणे य जाणिया
तीसे य दुट्ठे परिवज्जए सया ।

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१ ख माणुसाण थ, घ मणुआण २ ख च असुगाण ३ अ हो-ज्जा त्ति ४ ख घ. च णह च ५ क ख च वा पओए ६ क ग घ वुट्ठे बलाहय त्ति ७ अ ख अतल्किखे त्ति ८ क घायणी ९ अ घ कोह-लोहभयहासावमाणओ, ख कोहल्लोहा भयहास. १० क अणुवीय ११ क भासाइ

छसु संजए सामणिए सया जए
वएज्ज बुद्धे हियमाणुलोमियं ॥५६॥
परिक्खभासी सुसमाहिइंदिए
चउक्कसायावगए अणिस्सिए ।
स निद्धुणे [1]धुत्तमलं पुरेकडं
आराहए लोगमिणं तहा परं ॥५७॥ त्ति बेमि ॥
॥ सत्तमं सुवक्कसुद्धी अज्झयणं समत्तं ॥

अट्ठममज्झयणं.

[2]आयारपणिहिं लद्धुं जहा कायव्व भिक्खुणा ।
तं भे उदाहरिस्सामि आणुपुव्विं सुणेह मे ॥१॥
पुढवि दग अगणि [3]मारुय तणरुक्ख सबीयगा ।
तसा य पाणा [4]जीव त्ति इइ वुत्तं महेसिणा ॥२॥
तेसिं अच्छणजोएण निच्चं होयव्वयं सिया ।
मणसा काय वक्केण एवं [5]भवइ [6]संजए ॥३॥
पुढवि भित्तिं सिलं लेलुं नेव भिन्दे न संलिहे ।
तिविहेण करणजोएण संजए सुसमाहिए ॥४॥
[7]सुद्धपुढवीए न [8]निसीए [9]ससरक्खम्मि य आसणे ।
पमज्जित्तु निसीएज्जा जाइत्ता जस्स उग्गहं ॥५॥
सीओदगं न सेवेज्जा सिलावुट्ठं हिमाणि य ।
उसिणोदगं तत्तफासुयं पडिगाहेज्ज संजए ॥६॥
उदउल्लं अप्पणो कायं नेव पुंछे न संलिहे ।
समुप्पेह तहाभूयं नो णं संघट्टए मुणी ॥७॥

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१ ख च धुण्णमल २ ख आयारप्पणिहिं ३ च वाऊ. ४ अ जीवति; ख जीवुत्ति; ५ ख घ हवइ ६ अ सजमे. ६ अ सुद्धपुढविं; क घ सुद्धपुढवीइ ७ क ख ग घ निसिए ९ अ घ ससरक्खम्मि आसणे; क ससरक्खे व.

[1]इंगालं अगणिं अच्चिं अलायं वा सजोइयं ।
न उंजेज्जा न घट्टेज्जा नो णं निव्वावए मुणी ॥८॥
तालियंटेण पत्तेण साहाविहुयणेण वा ।
न [2]वीएज्जऽप्पणो कायं बाहिरं वा वि पोग्गलं ॥९॥
तणरुक्खं न छिंदेज्जा फलं मूलं व कस्सइ ।
आमगं विविहं बीयं मणसा वि न पत्थए ॥१०॥
गहणेसु न चिट्ठेज्जा बीएसु हरिएसु वा ।
उदगंमि तहा निच्चं उत्तिंगपणगेसु वा ॥११॥
तसे पाणे न हिंसेज्जा वाया अदुव कम्मुणा ।
उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥१२॥
अट्ठ सुहुमाइं पेहाए जाइं जाणित्तु संजए ।
दयाहिगारी भूएसु आस चिट्ठ सएहि वा ॥१३॥
[3]कयराइं अट्ठ सुहुमाइं जाइं पुच्छेज्ज संजए ।
इमाइं ताइं मेहावी आइक्खेज्ज वियक्खणे ॥१४॥
सिणेहं पुप्फसुहुमं च पाणुत्तिङ्गं तहेव य ।
पणगं बीय हरियं च अंडसुहुमं च अट्ठमं ॥१५॥
एवमेयाणि जाणित्ता सव्वभावेण संजए ।
[4]अप्पमत्ते जए निच्चं सव्विंदियसमाहिए ॥१६॥
धुवं च पडिलेहेज्जा जोगसा पायकम्बलं ।
सेज्जमुच्चारभूमिं च संथारं अदुवासणं ॥१७॥
उच्चारं पासवणं खेलं सिंघाण जल्लियं ।
फासुयं पडिलेहित्ता परिट्ठावेज्ज संजए ॥१८॥
पविसित्तु परागारं पाणट्ठा भोयणस्स वा ।
जयं चिट्ठे मियं भासे न य रूवेसु मणं करे ॥१९॥

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१ ख इंगालिं २ क ख ग घ वीएज्ज अप्पणो. ३ अ पुस्तके अयं श्लोको न दृश्यते ४ क च अप्पमत्तो.

बहुं सुणेइ कण्णेहिं बहुं अच्छीहिं [1]पेच्छइ ।
न य दिट्ठं सुयं सव्वं भिक्खू अक्खाउमरिहइ ॥२०॥
सुयं वा जइ वा दिट्ठं न [2]लवेज्जोवघाइयं ।
न य [3]केण उवाएणं गिहिजोगं समायरे ॥२१॥
निट्ठाणं रसनिज्जूढं भद्दगं पावगं ति वा ।
पुट्ठो वा वि अपुट्ठो वा लाभालाभं न निद्दिसे ॥२२॥
न य भोयणम्मि गिद्धो चरे उंछं [4]अयंपिरो ।
अफासुयं न भुंजेज्जा कीयमुद्देसियाहडं ॥२३॥
सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
मुहाजीवी असंबद्धे [5]हवेज्ज जगनिस्सिए ॥२४॥
लूहवित्ती सुसंतुट्ठे अप्पिच्छे [6]सुहरे सिया ।
आसुरत्तं न गच्छेज्जा सोच्चाणं जिणसासणं ॥२५॥
कण्णसोक्खेहिं सद्देहिं [7]पेमं नाभिनिवेसए ।
दारुणं कक्कसं फासं काएण अहियासए ॥२६॥
खुहं पिवासं दुस्सेज्जं सीउण्हं अरइं भयं ।
[8]अहियासे अव्वहिओ [9]देहदुक्खं महाफलं ॥२७॥
अत्थंगयंमि आइच्चे पुरत्था य अणुग्गए ।
आहारमइयं सव्वं मणसा वि न पत्थए ॥२८॥
[10]अतिंतिणे अचवले अप्पभासी मियासणे ।
हवेज्ज उयरे दन्ते थोवं लद्धुं न खिंसए ॥२९॥

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१ क पिच्छई, ख पिच्छए. २ ग लविज्जा उव॰; घ लविज्जोव॰ ३ ग घ केण उवाएण. ख क घ केणइ उवाएण. ४ ग अयंपिरे ५ ख हविज्ज जगनिस्सिए; क ग हविज्ज जग॰ ६ ख सुभरे ७ घ पेम्मं ८ घ अहियासए ९ अ ग न देहे दुक्खं. १० अ अ॰ चवले अप्पभासी मियासणे.

[1]न वाहिर [2]परिभवे अत्ताण न समुक्कसे ।
सुयलाभे न मज्जेज्जा जच्चा [3]तवसि वुद्धिए ॥३०॥
से जाण अजाण वा कट्टु आहम्मिय पय ।
सवरे खिप्पमप्पाण वीय त न समायरे ॥३१॥
अणायार परक्कम्म नेव गूहे न निण्हवे ।
सुई सया वियडभावे असससत्ते जिइदिए ॥३२॥
अमोह वयण कुज्जा आयरियस्स महप्पणो ।
त परिगिज्झ वायाए कम्मुणा उववायए ॥३३॥
अधुव जीविय नच्चा सिद्धिमग्ग वियाणिया ।
विणियट्टेज्ज भोगेसु आउ परिमियमप्पणो ॥३४॥
वल थाम च पेहाए सद्धमारोग्गमप्पणो ।
[4]खित्त काल च विन्नाय [5]तहप्पाण [6]न जुजए ॥३५॥
जरा जाव न [7]पीलेइ वाही जाव न वड्ढइ ।
जाविंदिया न हायति ताव धम्म समायरे ॥३६॥
कोह माण च माय च लोभ च पाववड्ढण ।
वमे चत्तारि [8]दोसे उ इच्छतो हियमप्पणो ॥३७॥
कोहो पीइ पणासेइ माणो विणयनासणो ।
माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥३८॥
उवसमेण हणे कोह माण मद्दवया जिणे ।
माय चज्जवभावेण लोभ [9]सतोसओ जिणे ॥३९॥

कोहो य माणो य अणिग्गहीया
माया य लोभो य पवड्ढमाणा ।
चत्तारि एए कसिणा कसाया
सिंचति मूलाइ पुणब्भवस्स ॥४०॥

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१ अ न य वाहिर २ घ परभवे च परिहवे ३ क तवस्सिवुद्धिए ४ क ख घ च खित्त ५ च तह अप्पाण ६ अ क घ च निजुनए ख निओगए ७ ख पीडेइ ८ रा दोसाइ घ दोसे अ ९ अ च सतुट्ठिए

राइणिएसु विणयं पउंजे
[1]धुवसीलं सययं न हावइज्जा ।
[2]कुम्मो व्व अल्लीणपलीणगुत्तो
परक्कमेज्जा तवसंजमम्मि ॥४१॥

निद्दं च न बहु मन्नेज्जा सप्पहासं विवज्जए ।
मिहोकहाहिं न रमे सज्झायम्मि रओ सया ॥४२॥

जोगं च समणधम्मम्मि जुंजे अणलसो धुवं ।
जुत्तो य समणधम्मम्मि अट्ठं लहइ अणुत्तरं ॥४३॥

इहलोगपारत्तहियं जेणं गच्छइ सोग्गइं ।
[3]बहुसुयं पज्जुवासेज्जा पुच्छेज्जत्थविणिच्छयं ॥४४॥

हत्थं पायं च कायं च पणिहाय जिइंदिए ।
अल्लीणगुत्तो निसिए सगासे गुरुणो मुणी ॥४५॥

न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।
न य ऊरुं समासेज्जा चिट्ठेज्जा गुरुणन्तिए ॥४६॥

अपुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।
पिट्ठिमंसं न खाएज्जा मायामोसं विवज्जए ॥४७॥

अप्पत्तियं जेण सिया आसु कुप्पेज्ज वा परो ।
सव्वसो तं न भासेज्ज भासं अहियगामिणिं ॥४८॥

दिट्ठं मियं असंदिद्धं पडिपुण्णं वियंजियं ।
अयंपिरमणुव्विग्गं भासं निसिर अत्तवं ॥४९॥

आयारपन्नत्तिधरं दिट्ठिवायमहिज्जगं ।
[4]वइविक्खलियं नच्चा न तं उवहसे मुणी ॥५०॥

नक्खत्तं सुमिणं जोगं निमित्तं मन्तभेसजं ।
गिहिणो तं न आइक्खे भूयाहिगरणं पयं ॥५१॥

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१ अ क च धुवसील्य २ क कुम्मु व्व; स कुम्मे व्व ३ च बहु-सुय. ४ च वयविक्खलिय

अन्नट्ठं पगडं [1]लयणं भएज्जा सयणासणं ।
उच्चारभूमिसंपन्नं इत्थीपसुविवज्जियं ॥५२॥
विवित्ता य भवे सेज्जा नारीणं न लवे कहं ।
गिहिसंथवं न कुज्जा कुज्जा साहूहिं संथवं ॥५३॥
जहा कुक्कुडपोयस्स निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स इत्थीविग्गहओ भयं ॥५४॥
चित्तभित्तिं न निज्झाए नारिं वा सुअलंकियं ।
भक्खरं पिव दट्ठूणं दिट्ठिं पडिसमाहरे ॥५५॥
[2]हत्थपायपडिच्छिन्नं कण्णनासविकप्पियं ।
अवि [3]वाससइं नारिं बंभयारी विवज्जए ॥५६॥
विभूसा इत्थिसंसग्गी [4]पणीयरसभोयणं ।
नरस्सत्तगवेसिस्स विसं तालउडं जहा ॥५७॥
अंगपच्चंगसंठाणं चारुल्लवियपेहियं ।
इत्थीणं तं न निज्झाए कामरागविवड्ढणं ॥५८॥
विसएसु मणुन्नेसु [5]पेमं नाभिनिवेसए ।
अणिच्चं [6]तेसिं विन्नाय परिणामं [7]पोग्गलाण य ॥५९॥
पोग्गलाण परीणामं तेसिं नच्चा जहा तहा ।
विणीयतण्हो विहरे [8]सीईभूएण अप्पणा ॥६०॥
जाए सद्धाए निक्खंतो परियायट्ठाणमुत्तमं ।
तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥६१॥

तवं चिमं संजमजोगयं च
सज्झायजोगं च सया [9]अहिट्ठए ।

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१ अ घ च लेण २ ख घ पलिच्छिन्न ३ ख घ च वाससय ४ क घ च पणीय ५ च पेम्म ६ च तेसु ७ क पुग्गलाण य. ८ च सीयभावेण ९ ख घ अहिट्ठिए

सूरे व सेणाए समत्तमाउहे
अलमप्पणो होइ अल परेसिं ।६२॥
सज्झायसज्झाणरयस्स ताइणो
अपावभावस्स [1]तवे रयस्स ।
विसुज्झई [2]ज से मल पुरेकड
समीरिय रुप्पमल व जोइणा ॥६३॥
से तारिसे दुक्खसहे जिइदिए
सुएण जुत्ते अममे अकिंचणे ।
विरायई [3]कम्मघणम्मि अवगए
कसिण भपुडावगमे व चन्दिमे ॥६४॥ त्ति वेमि
॥ अट्ठम आयारप्पणिही अज्झयण समत्त ॥

णवममज्झयणं—पढमो उद्देसओ

थभा व कोहा व मयप्पमाया
[4]गुरुस्सगाए विणय न सिक्खे ।
सो चेव ऊ तस्स अभूइभावो
फल व कीयस्स वहाय होइ ॥ १ ॥
जे यावि [5]मद त्ति गुरु विइत्ता
डहरे इमे अप्पसुए त्ति नच्चा ।
हीलेंति मिच्छ पडिवज्जमाणा
करेंति आसायण ते गुरूण ॥ २ ॥
पगईए मदा वि [6]भवति एगे
डहरा वि य जे सुयबुद्धोववेया ।
आयारमता गुणसुट्ठियप्पा
जे हीलिया सिहिरिव भास कुज्जा ॥ ३ ॥

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१ अ तवारयस्स २ ख घ च न मि ३ च कम्मघणसि ४ ख गुरुस्सगासे ५ क ख मदित्ति ६ ख हवति

जे यावि नाग डहर ति नच्चा
आसायए से [1]अहियाय होइ ।
एवायरियं पि हु हीलयंतो
नियच्छई जाइपहं खु मंदे ॥ ४ ॥
[2]आसीविसो यावि परं सुरुट्ठो
किं [3]जीवनासाओ परं नु कुज्जा ।
आयरियपाया पुण अप्पसन्ना
अबोहिआसायण नत्थि मोक्खो ॥ ५ ॥
जो पावगं जलियमवक्कमेज्जा
आसीविसं वा वि हु कोवएज्जा ।
जो वा विसं खायइ [4]जीवियट्ठी
एसोवमासायणया गुरूणं ॥ ६ ॥
सिया हु से [5]पावय नो डहेज्जा
आसीविसो वा कुविओ न भक्खे ।
सिया विसं हालहलं न मारे
न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
जो पव्वयं सिरसा [6]भेत्तुमिच्छे
सुत्तं व सीहं पडिबोहएज्जा ।
जो वा दए सत्तिअग्गे पहारं
एसोवमासायणया गुरूणं ॥ ८ ॥
सिया हु सीसेण गिरिं पि भिंदे
सिया हु सीहो कुविओ न भक्खे ।
सिया न भिंदेज्ज व सत्तिअग्गं
न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥

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१ च अहियाइ २ क आसिविसा वावि ३ ख च जीयनासाउ, क जीविनासा ४ अ जीवमइ ५ क च पावए नो डहिज्जा ६ ख च भेच्छे

आयरियपाया पुण अप्पसन्ना
[1]अबोहिआसायण नत्थि मोक्खो ।
तम्हा अणाबाहसुहाभिकंखी
गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥
जहाहियग्गी जलणं नमंसे
नाणाहुईमंतपयाभिसित्तं ।
एवायरियं उवचिट्ठएज्जा
अणंतनाणोवगओ वि संतो ॥ ११ ॥
जस्संतिए धम्मपयाइं सिक्खे
तस्संतिए [2]वेणइयं पउंजे ।
सक्कारए सिरसा पंजलीओ
कायग्गिरा भो मणसा य निच्चं ॥ १२ ॥
लज्जा दया संजम बंभचेरं
कल्लाणभागिस्स विसोहिठाणं ।
जे मे गुरू [3]सययमणुसासयंति
ते हं गुरू सययं पूययामि ॥ १३ ॥
जहा निसंते तवणच्चिमाली
पभासई [4]केवलभारहं तु ।
एवायरिओ सुयसीलबुद्धिए
विरायई सुरमज्झे व इंदो ॥ १४ ॥
जहा ससी कोमुइजोगजुत्ते
नक्खत्ततारागणपरिवुडप्पा ।
खे [5]सोहई विमले अब्भमुक्के
एव गणी सोहइ भिक्खुमज्झे ॥ १५ ॥

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१ अ. क. अबोहिआसायण २ क ग विणइअ ३ अ ख सययमणु-सासयंति ४ अ च भारहकेवल तु ५ च सोहए

महागरा आयरिया महेसी
समाहिजोगे सुयसीलबुद्धिए ।
संपाविउकामे अणुत्तराइं
आराहए [1]तोसए धम्मकामी ॥ १६ ॥
सोच्चाण मेहाविसुभासियाइं
सुस्सूसए आयरियप्पमत्तो ।
आराहइत्ताण गुणे अणेगे
सो पावई सिद्धिमणुत्तरं ॥ १७ ॥ त्ति बेमि ॥
॥ णवमअज्झयणस्स विणयसमाहीए पढमो उद्देसओ समत्तो ॥

णवममज्झयणं बीओ उद्देसओ

मूलाओ खंधप्पभवो दुमस्स
खंधाउ पच्छा समुवेंति साहा ।
साहप्पसाहा विरुहंति पत्ता
[2]तओ य से पुप्फ फलं रसो य ॥ १ ॥
एवं धम्मस्स विणओ मूलं परमो से मोक्खो ।
जेण कित्तिं सुयं [3]सिग्घं निस्सेसं चाभिगच्छइ ॥२॥
जे य चंडे मिए थद्धे दुव्वाई [4]नियडी सढे ।
वुज्झइ से अविणीयप्पा कट्ठं सोयगयं जहा ॥ ३ ॥
विणयं पि जो उवाएण चोइओ कुप्पई नरो ।
दिव्वं सो सिरिमेज्जन्तिं दडेण पडिसेहए ॥ ४ ॥
तहेव अविणीयप्पा उववज्झा हया गया ।
दीसंति दुहमेहंता अभियोगमुवट्ठिया ॥ ५ ॥
तहेव सुविणीयप्पा उववज्झा हया गया ।
दीसंति सुहमेहंता [5]इड्ढिं पत्ता महायसा ॥ ६ ॥

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१ क ख घ तोसइ २ अ ग च तओ से पुप्फ च फल रसो य। ३ ख सग्घं ४ क नियड ५ अ इड्ढिंपत्ता

तहेव अविणीयप्पा लोगंसि नरनारिओ ।
दीसंति दुहमेहंता छाया ते विगलिंदिया ॥ ७ ॥
दंडसत्थपरिजुण्णा[1] असब्भवयणेहिं य ।
कलुणा [2]विवन्नछंदा [3]खुप्पिवासापरीगया ॥ ८ ॥
तहेव सुविणीयप्पा लोगंसि नरनारिओ ।
दीसंति सुहमेहंता इड्ढिं पत्ता महायसा ॥ ९ ॥

तहेव अविणीयप्पा देवा जक्खा य गुज्झगा ।
दीसति दुहमेहंता आभिओगमुवट्ठिया ॥ १० ॥
तहेव सुविणीयप्पा देवा जक्खा य गुज्झगा ।
दीसंति सुहमेहंता इड्ढिं पत्ता महायसा ॥ ११ ॥

जे [4]आयरियउवज्झायाणं सुस्सूसावयणंकरा ।
तेसिं सिक्खा पवड्ढंति जलसित्ता इव पायवा ॥ १२ ॥

अप्पणट्ठा परट्ठा वा सिप्पा नेउणियाणि य ।
गिहिणो उवभोगट्ठा इहलोगस्स कारणा ॥ १३ ॥
जेण बंधं वहं घोरं परियावं च दारुणं ।
सिक्खमाणा नियच्छंति जुत्ता ते ललिइंदिया ॥ १४ ॥
ते वि तं गुरुं पूयंति तस्स सिप्पस्स कारणा ।
सक्कारेंति नमंसन्ति तुट्ठा निद्देसवत्तिणो ॥ १५ ॥
[5]किं पुण जे सुयग्गाही अणन्तहियकामए ।
आयरिया जं वए भिक्खू तम्हा तं नाइवत्तए ॥ १६ ॥
नीयं सेज्जं गइं ठाणं [6]नीयं च [7]आसणाणि य ।
नीयं च पाए वंदेज्जा नीयं कुज्जा य अंजलिं ॥ १७ ॥
संघट्टइत्ता काएणं तहा उवहिणामवि ।
खमेह अवराहं मे वएज्ज न पुणो त्ति य ॥ १८ ॥

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१ च परिजिण्ण २ ख च विवन्नछाया ३ ख घ च खुप्पिवासाए परिगया ४ च आयरिउवज्झायाण ५ क विं पुणो ने, ख घ. किं पुणं जे ६ ख नीया व ७ अ असणाणि.

दुग्गओ वा [1]पओएणं चोइओ वहई रहं ।
एवं दुबुद्धि किच्चाणं वुत्तो वुत्तो पकुव्वइ ॥ १९ ॥
आलवंते लवंते वा [2]न निसेज्जाए पडिस्सुणे ।
[3]मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥ २० ॥
काल छंदोवयारं च पडिलेहित्ताण हेउहिं ।
[4]तेहिं तेहिं उवाएहिं तं तं संपडिवायए ॥ २० ॥
विवत्ती अविणीयस्स संपत्ती विणियस्स य ।
जस्सेयं दुहओ नायं सिक्ख से अभिगच्छइ ॥ २१ ॥

जे यावि चण्डे [5]मइइड्ढिगारवे
पिसुणे नरे साहस हीणपेसणे ।
अदिट्ठधम्मे विणए अकोविए
असंविभागी न हु तस्स मोक्खो ॥ २२ ॥
णिद्देसवत्ती पुण जे गुरूणं
सुयत्थधम्मा विणयम्मि कोविया ।
तरित्तु ते ओहमिणं दुरुत्तरं
खवित्तु कम्म गइमुत्तमं गय ॥ २३ ॥ त्ति बेमि ॥

णवमअज्झयणस्स विणयसमाहीए विइओ उद्देसगो समत्तो ।

॥ णवममज्झयणं तइओ उद्देसओ ॥

आयरियग्गिमिवाहियग्गी
सुस्सूसमाणो पडिजागरिज्जा ।
आलोइयं इंगियमेव नच्चा
जो छन्दमाराहयई स पुज्जो ॥ १ ॥

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१ अ पओगेण २ अ न निस्सेए, ख न निसिज्जाए; च न निसज्जाए ३ ख मोतूण, च मुतुण ४ अ क तेण तेग उवाएहिं; ख घ तेण तेण उवाएण ५ अ स मयइद्धि

आयारमट्ठा विणयं पउंजे
सुस्सूसमाणो परिगिज्झ वक्कं ।
जहोवइट्ठं अभिकंखमाणो
[1]गुरुं तु नासाययई स पुज्जो ॥ २ ॥

[2]राइणिएसु विणयं पउंजे
डहरा वि य जे परियायजिट्ठा ।
[3]नीयत्तणे वट्टइ [4]सच्चवाई
ओवायवं वक्ककरे स पुज्जो ॥ ३ ॥

अन्नायउंछं [5]चरई विसुद्धं
जवणट्ठया समुयाणं च निच्चं ।
अलद्धुयं नो परिदेवएज्जा
लद्धुं न [6]विकंथयई स पुज्जो ॥ ४ ॥

संथारसेज्जासणभत्तपाणे
अप्पिच्छया अइलाभे वि संते ।
जो [7]एवमप्पाणभितोसएज्जा
संतोसपाहन्नरए स पुज्जो ॥ ५ ॥

सक्का सहेउं [8]आसाइ कंटया
अओमया उच्छहया नरेणं ।
अणासए जो उ सहेज्ज कंटए
वईमए कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तदुक्खा [9]उ हवंति कंटया
अओमया ते वि तओ [10]सुउद्धरा ।

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१ गुरु तु नासायई २ अ रायणएसु; क ख घ रायणिएसु. ३ अ घ णियट्टणे, क ग नियत्तणे ४ अ घ सच्चवाइ. ५ अ चरए ६ अ विकत्थयई, घ च विकत्थई ७ च अप्पाणमभि ८ क चं आसाए; आसाय. ९ च हु १० अ ख सुदुद्धरा.

वायादुरुत्ताणि दुरुद्धराणि
वेराणुबंधीणि [1]महब्भयाणि ॥ ७ ॥
समावयंता वयणाभिघाया
कण्णं गया [2]दुम्मणियं जणंति ।
धम्मो त्ति किच्चा परमग्गसूरे
जिइंदिए जो [3]सहई स पुज्जो ॥ ८ ॥
अवण्णवायं च परंमुहस्स
पच्चक्खओ पडिणीयं च भासं ।
ओहारिणिं अप्पियकारिणिं च
भासं न भासेज्ज सया स पुज्जो ॥ ९ ॥
अलोलुए [4]अक्कुहए अमाई
अपिसुणे यावि अदीणवित्ती ।
नो भावए नो वि य भावियप्पा
अकोउहल्ले य सया स पुज्जो ॥ १० ॥
गुणेहि साहू, [5]अगुणेहिऽसाहू
[6]गिण्हाहि साहूगुण मुञ्चऽसाहू ।
[7]वियाणिया अप्पगमप्पएणं
जो रागदोसेहिं समो स पुज्जो ॥११॥
तहेव डहरं च महल्लगं वा
इत्थी पुमं पव्वइयं गिहिं वा ।
नो हीलए नो वि य खिंसएज्जा
थंभं च कोहं च चए स पुज्जो ॥ १२ ॥
जे माणिया सययं माणयंति
[8]जत्तेण कन्नं व निवेसयंति ।

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१ ख महाभयाणि २ च दुम्मणय ३ ख सहए. ४ क ख घ च अकुहए ५ ख अगुणे असाहू ६ ख गिण्हाइ. ७ च वियाणई. ८ अ युत्तेग कण्ण.

ते माणए माणरिहे तवस्सी
जिइंदिए सच्चरए स पुज्जो ॥१३॥
तेसिं गुरूणं गुणसागराणं
सोच्चाण मेहावि सुभासियाइं
चरे मुणी पंचरए तिगुत्तो
चउकसायावगए स पुज्जो ॥१४॥
गुरुमिह सययं पडियरिय मुणी
[1]जिणवयनिउणे अभिगमकुसले ।
धुणिय रयमलं पुरेकडं
भासुरमउलं गइं गय ॥१५॥ त्ति बेमि ॥

॥ णवमअज्झयणस्स विणयसमाहीए तइओ उद्देसओ समत्तो ॥

णवममज्झयणं—चउत्थो उद्देसओ.

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥१॥

कयरे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ? ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता । तं जहा । विणयसमाही, सुयसमाही, तवसमाही, आयारसमाही ॥३॥

विणए सुए तवे य आयारे [2]णिच्च पंडिया ।
अभिरामयंति अप्पाणं जे [3]भवंति जिइंदिया ॥४॥

[4]चउव्विहा खलु विणयसमाही भवइ। तं जहा । अणुसासिज्जन्तो सुस्सूसइ, सम्मं संपडिवज्जइ, [5]वेयमाराहयइ,

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१ क ख जिणमयनिउणे. २ अ क ५ च णिच्च ३ अ हवंति; ४ ख चउव्विहे खलु. ५ क ख च वेयमाराहइ.

न य भवइ अत्तसंपग्गहिए चउत्थं पयं भवइ। भवइ य [1]एत्थ सिलोगो ॥५॥

पेहेइ हियाणुसासणं सुस्सूसइ तं च पुणो अहिट्ठए।
न य माणमएण मज्जइ विणयसमाही आययट्ठिए ॥६॥

चउव्विहा खलु सुयसमाही भवइ। तं जहा। सुयं मे भविस्सइ त्ति [2]अज्झाइयव्वं भवइ, एगग्गचित्तो भविस्सामि त्ति [2]अज्झाइयव्वं भवइ, अप्पाणं ठावइस्सामि त्ति [2]अज्झाइयव्वं भवइ, ठिओ परं ठावइस्सामि त्ति [2]अज्झाइयव्वं भवइ चउत्थं पयं भवइ। भवइ य एत्थ सिलोगो ॥७॥

नाणमेगग्गचित्तो य ठिओ ठावयई परं।
सुयाणि य अहिज्जित्ता रओ सुयसमाहिए ॥८॥

चउव्विहा खलु तवसमाही भवइ। तं जहा। नो इहलोगट्ठयाए तवमहिट्ठेज्जा, नो परलोगट्ठयाए तवमहिट्ठेज्जा, नो कित्तिवण्णसद्दसिलोगट्ठयाए तवमहिट्ठेज्जा, [3]नन्नत्थ निज्जरट्ठयाए तवमहिट्ठेज्जा चउत्थं पयं भवइ। भवइ य [4]एत्थ सिलोगो ॥ ९ ॥

विविहगुणतवोरए य निच्चं
भवइ निरासए निज्जरट्ठिए।
तवसा धुणइ पुराणपावगं
[5]जुत्तो सया [6]तवसमाहिए ॥१०॥

चउव्विहा खलु आयारसमाही भवइ, तं जहा। नो इहलोगट्ठयाए आयारमहिट्ठेज्जा, नो परलोगट्ठयाए आयारमहिट्ठेज्जा, नो कित्तिवण्णसद्दसिलोगट्ठयाए आयारमहिट्ठेज्जा, नन्नत्थ [7]आरहन्तेहिं हेऊहिं आयारमहिट्ठेज्जा चउत्थं पयं भवइ। भवइ य एत्थ सिलोगो ॥११॥

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१ क ख इत्थ २ ख अज्झाइयव्वय ३ ख नन्नत्थ ण ४ अ ख घ इत्थ ५ अ क ख जुत्तो य सया. ६ अ क तवसमाहीए ७ ख च आरहंतिएहिं, घ आरहिंतेहिं

जिणवयणरए [1]अतिंतिणे
पडिपुण्णाययमाययट्ठिए[2] ।
आयारसमाहिसंवुडे
भवइ य दंते भावसंधए ॥१२॥
[3]अभिगम चउरो समाहिओ
सुविसुद्धो सुसमाहियप्पओ ।
विउलहियसुहावहं पुणो
कुव्वइ सो पयखेममप्पणो ॥१३॥
जाईमरणाउ मुच्चई
[4]इत्थत्थं च चयाइ सव्वसो ।
सिद्धे वा भवइ सासए
देवो वा अप्परए महिड्ढिए ॥१४॥ त्ति बेमि॥
॥ णवमं विणयसमाही अज्झयण समत्तं ॥

॥ दसमं अज्झयणं ॥

[5]निक्खम्ममाणाय बुद्धवयणे
णिच्चं चित्तसमाहिओ हवेज्जा ।
इत्थीण वसं न यावि गच्छे
वंतं नो [6]पडियायइ जे स भिक्खू ॥१॥
पुढवि न खणे न खणावए
सीओदगं न पिए न पियावए ।
अगणिसत्थं जहा सुनिसियं
तं न जले न जलावए जे स भिक्खू ॥२॥

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१ अ ख घ अतितणे २ च आययट्ठए ३ ख अभिगम्म चउरो सुसमाहिओ ४ ख इत्यत्थ चयइ अ क ख घ इत्यत्थ च चयइ. ५ ख घ च निक्खममाणाइ ६ ख च पडियावियइ

अनिलेण [1]न विए न वियावए
    हरियाणि न छिन्दे न छिन्दावए ।
बीयाणि सया विवज्जयन्तो
    सच्चित्तं [2]नाहारए जे स भिक्खू ॥ ३ ॥
वहणं तसथावराण होइ
    [3]पुढवीतणकट्ठनिस्सियाण ।
तम्हा उद्देसियं न भुंजे
    नो वि पए न पयावए जे स भिक्खू ॥४॥
[4]रोइयनायपुत्तवयणे
    [5]अत्तसमे मन्नेज्ज छप्पि काए ।
पंच य फासे महव्वयाइं
    पंचासवसंवरए जे स भिक्खू ॥५॥
चत्तारि वमे सया कसाए
    धुवजोगी य हवेज्ज बुद्धवयणे ।
अहणे निज्जायरूवरयए
    गिहिजोगं परिवज्जए जे स भिक्खू ॥ ६ ॥
सम्मद्दिट्ठी सया अमूढे
    अत्थि हु नाणे तवे संजमे य ।
तवसा धुणइ पुराणपावगं
    मणवयकायसुसंवुडे जे स भिक्खू ॥ ७ ॥
तहेव असणं पाणगं वा
    विविहं खाइमं साइमं लभित्ता ।
[6]होही अट्ठो सुए परे वा
    तं न निहे न निहावए जे स भिक्खू ॥८॥
तहेव असणं पाणगं वा
    विविहं खाइमसाइमं लभित्ता ।

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१ अ ब ध. न वीए न वीयावए २ ग न्हारए ३ अ ब च ध पुढविंतण॰ ४ ग रोइय॰ च रायव॰ ५ ग अत्तसमे॰ ५ अ ब च ध अत्तसमे ६ च होहिइ अट्ठो ग ७ ग होहिइ अट्ठो सुए परे वा.

छंदिय साहम्मियाण भुंजे
　　भोच्चा सज्झायरए य जे स भिक्खू ॥ ९ ॥
न य वुग्गहियं कहं कहिज्जा
　　न य कुप्पे निहुइंदिए पसंते ।
संजमधुवजोगजुत्ते
　　उवसंते अविहेडए जे स भिक्खू ॥१०॥
जो सहइ [1]हु गामकण्टए
　　अक्कोसपहारतज्जणाओ य ।
भयभेरवसद्द सप्पहासे
　　समसुहदुक्खसहे य जे स भिक्खू ॥११॥
पडिमं पडिवज्जिया मसाणे
　　नो [2]भाए भयभेरवाइं दिस्स ।
विविहगुणतवोरए य निच्चं
　　न सरीरं चाभिकंखइ जे स भिक्खू ॥१२॥
असइं वोसट्ठचत्तदेहे
　　अक्कुट्ठे व हए व लूसिए वा ।
पुढविसमे मुणी हवेज्जा
　　अनियाणे [3]अकोउहल्ले य जे स भिक्खू ॥१३॥
अभिभूय काएण परीसहाइं
　　समुद्धरे जाइपहाउ अप्पयं ।
विइत्तु जाईमरणं [4]महब्भयं
　　तवे रए [5]सामणिए जे स भिक्खू ॥ १४ ॥
हत्थसंजए पायसंजए
　　वायसंजए संजइंदिए ।
अज्झप्परए सुसमाहियप्पा
　　सुत्तत्थं च वियाणइ जे स भिक्खू ॥१५॥

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१ क हू काम　२ अ क भीए, ख च भायए　३ अ क अकोउहल्ले जे　४ ख महाभय　५ च सामणिए स

उवहिम्मि अमुच्छिए अगिद्धे
अन्नायउञ्छं [1]पुलनिप्पुलाए।
[2]कयविक्कयसंनिहिओ विरए
सव्वसंगावगए य जे स भिक्खू ॥१६॥
[3]अलोले भिक्खू न रसेसु गिद्धे
उंछं चरे जीविय नाभिकङ्खी।
इड्ढिं च सक्कारण पूयणं च
चए ठियप्पा [4]अणिहे जे स भिक्खू ॥१७॥
न परं वएज्जासि अयं कुसीले
[5]जेणन्नो कुप्पेज्ज न तं वएज्जा।
जाणिय पत्तेय पुण्णपावं
अत्ताणं न समुक्कसे जे स भिक्खू ॥१८॥
न जाइमत्ते न य रूवमत्ते
न लाभमत्ते न सुएण मत्ते।
मयाणि सव्वाणि विवज्जयंतो
धम्मज्झाणरए य जे स भिक्खू ॥१९॥
पवेयए [6]अज्जपयं महामुणी
धम्मे ठिओ ठावयई परं पि।
निक्खम्म वज्जेज्ज कुसीललिङ्गं
न यावि [7]हासंकुहए जे स भिक्खू ॥२०॥
तं देहवासं असुइं असासयं
सया चए निच्चहियट्ठियप्पा।
छिंदित्तु [8]जाईमरणस्स बंधणं
उवेइ भिक्खू अपुणागमं गइं ॥२१॥ त्ति बेमि॥

॥ सभिक्खू अज्झयणं दसमं समत्तं ॥

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१ अ पुलनिप्पुलाए, ब पुलनिप्पुलाए. २ क ग ब सन्निहि-ओवरए. ३ अ क अलोल. ४ ब अणिहे ग. ५ ब जेणन्नं कुप्पेज्ज. ६ ग ब अज्जवय. ७ ब हासकुहए. ८ अ जाती मरणस्स

(रइवक्का चूलिया पढमा.)

इह खलु भो पव्वइएणं उप्पन्नदुक्खेणं संजमे अरइसमावन्नचित्तेणं ओहाणुप्पेहिणा अणोहाइएणं चेव हयरस्सिगयंकुसपोयपडागारभूयाइं[1] इमाइं अट्ठारस ठाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लहुस्सगा [2]इत्तरिया गिहीणं कामभोगा ॥२॥

भुज्जो य [3]सायबहुला मणुस्सा ॥३॥

[4]इमे च मे दुक्ख न चिरकालोवट्ठाइ भविस्सइ ॥४॥

ओमजणपुरक्कारे ॥ ५ ॥

वंतस्स य [5]पडियाइयणं गिहीण ॥ ६ ॥

अहरगइवासोवसंपया ॥ ७ ॥

दुल्लभे खलु भो गिहीणं धम्मे गिहिवासमज्झे वसंताणं ॥८॥

[6]आयंके से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोवक्केसे [7]गिहिवासे निरुवक्केसे परियाए ॥११॥

बंधे [7]गिहिवासे मोक्खे परियाए ॥१२॥

सावज्जे [7]गिहिवासे [8]अणवज्जे परियाए ॥१३॥

बहुसाहारणा गिहीणं कामभोगा ॥१४॥

पत्तेयं पुण्णपावं ॥१५॥

अणिच्चे खलु भो मणुयाण जीविए कुसग्गजलबिंदुचंचले ॥ १६ ॥

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१ घ पडागाभूयाइ. २ ग इत्तिरिया, घ इत्तरिआ ३ च साइबहुला ४ ग इमे इमे दुक्खे, घ च इमे अ मे ५ ख पडिआवयण, घ पडिआयण. च पुस्तके 'गिहीणं' इति न दृश्यते ६ ख घ आयंको ७ ख घ गिहवासे ८ च निरवज्ज

बहुं च खलु पावं कम्म पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्माणं पुव्विं दुच्चिण्णाणं [1]दुप्पडिक्कंताणं [2]वेयइत्ता मोक्खो नत्थि अवेयइत्ता तवसा वा झोसइत्ता अट्ठारसमं पयं भवइ ॥ १८ ॥ भवइ य [3]एत्थ सिलोगो ।

जया य चयई धम्मं अणज्जो भोगकारणा ।
से तत्थ मुच्छिए बाले आयइं नावबुज्झइ ॥ १ ॥
जया ओहाविओ होइ इंदो वा पडिओ छमं ।
सव्वधम्मपरिब्भट्ठो स पच्छा परितप्पइ ॥ २ ॥
जया य वंदिमो होइ पच्छा होइ अवंदिमो ।
देवया व [4]च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
जया य पूइमो होइ पच्छा होइ अपूइमो ।
राया व रज्जपब्भट्ठो स पच्छा परितप्पइ ॥ ४ ॥
जया य माणिमो होइ पच्छा होइ अमाणिमो ।
[5]सेट्ठि व्व कब्बडे बूढो स पच्छा परितप्पइ ॥ ५ ॥
जया य थेरओ होइ समइक्कंतजोव्वणो ।
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
जया य [6]कुकुडंबस्स [7]कुतत्तीहिं [8]विहम्मइ ।
हत्थी व बंधणे बद्धो स पच्छा परितप्पइ ॥ ७ ॥
पुत्तदारपरिकिण्णो[9] मोहसंताणसंतओ ।
पंकोसन्नो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
अज्ज याहं गणी होंतो भावियप्पा बहुस्सुओ ।
जइ हं रमंतो परियाए सामण्णे जिणदेसिए ॥ ९ ॥
देवलोगसमाणो उ परियाओ महेसिणं ।
रयाणं, अरयाणं च [10]महानरयसारिसो ॥ १० ॥

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१ च दुप्पडिक्कताणं २ ख प वेदत्ता ३ ग, घ, इथ ४ ख च चुया ५ ख सिद्दि व्व, च सेट्ठी व ६ प कुकुडुंबस्स ७ ख कुतित्तीहिं; कुतित्तीहिं ८ प व विहम्मई ९ च, परिकिन्नो. घ प १० महानिरयसालिसो.

अमरोवमं जाणिय सोक्खमुत्तमं
रयाण [1]परियाय, तहारयाणं ।
निरयोवमं जाणिय दुक्खमुत्तमं
रमेज्ज तम्हा [2]परियाय पंडिए ॥ ११ ॥
धम्माउ भट्ठं [3]सिरिओ अवेयं
जन्नग्गिविज्झायमिवप्पतेयं ।
हीलंति णं दुव्विहियं कुसीला
दाढुद्धिय घोरविसं व नागं ॥ १२ ॥
इहेवधम्मो अयसो अकित्ती
दुन्नामधेज्जं च पिहुज्जणम्मि ।
चुयस्स धम्माओ अहम्मसेविणो
संभिन्नवित्तस्स य हेट्ठओ गई ॥ १३ ॥
भुंजित्तु भोगाइं पसज्झ चेयसा
तहाविहं कट्टु असंजमं बहुं ।
गई च गच्छे अणभिज्झियं दुहं
बोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
इमस्स वा नेरइयस्स जंतुणो
दुहोवणीयस्स किलेसवत्तिणो ।
पलिओवमं झिज्जइ सागरोवमं
किमंग पुण मज्झ इमं मणोदुहं ॥ १५ ॥
न मे चिरं दुक्खमिणं भविस्सइ
असासया भोगपिवास जंतुणो ।
[4]न चे सरीरेण [5]इमेणवेस्सइ
अवेस्सई जीवियपज्जवेण मे ॥ १६ ॥

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२ ख घ परियाद, च परिआद ३ ख घ सिरिओ चवेयं ४ ख च. न मे सरीरेण इमेण विस्सई अविस्सई ५ घ इमेणवस्सई अवस्सई.

[1]जस्सेवमप्पा उ हवेज्ज निच्छिओ
चएज्ज देहं न उ धम्मसासणं ।
तं तारिसं नो पयलेन्ति इन्दिया
उवेन्तवाया व सुदंसणं गिरिं ॥ १७ ॥
इच्चेव संपस्सिय बुद्धिमं नरो
आयं उवायं विविहं वियाणिया ।
काएण वाया अदु माणसेणं
तिगुत्तिगुत्तो जिणवयणमहिट्ठिज्जासि ॥ १८ ॥
॥ त्ति बेमि ॥

॥ रइवक्का पढमा चूलिया समत्ता ॥

बीया चूलिया

चूलियं तु पवक्खामि सुयं केवलिभासियं ।
जं सुणित्तु सपुण्णाणं धम्मे [2]उप्पज्जए मई ॥ १ ॥
अणुसोयपट्ठिए बहुजणम्मि पडिसोयलद्धलक्खेणं ।
पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥ २ ॥
अणुसोयसुहो लोगो, पडिसोओ आसवो सुविहियाणं ।
अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥ ३ ॥
तम्हा आयारपरक्कमेण संवरसमाहिबहुलेणं ।
चरिया गुणा य नियमा य होंति साहूण दट्ठव्वा ॥४॥
अणिएयवासो समुयाणचरिया
अन्नायउञ्छं पइरिक्कया य ।
अप्पोवही कलहविवज्जणा य
विहारचरिया इसिणं पसत्था ॥ ५ ॥
[3]आइण्णओमाणविवज्जणा य
ओसन्नदिट्ठाहडभत्तपाणे ।
संसट्ठकप्पेण चरेज्ज भिक्खू
तज्जायसंसट्ठ जई जएज्जा ॥ ६ ॥

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१ ग घ जस्सेव अप्पा उ हविज्ज निच्छओ २ ख उप्पज्जई.
३ ख आइण्णोमाण

अमज्जमंसासि अमच्छरीया
अभिक्खणं [1]निव्विगईगया य।
अभिक्खणं काउस्सग्गकारी
सज्झायजोगे पयओ हवेज्जा ॥ ७ ॥
न पडिन्नवेज्जा सयणासणाई
[2]सेज्जं निसेज्जं तह भत्तपाणं।
गामे कुले वा नगरे व देसे
ममत्तभावं न कहिंचि कुज्जा ॥ ८ ॥
गिहीणो वेयावडियं न कुज्जा
अभिवायणं वंदण पूयणं वा।
असंकिलिट्ठेहिं समं वसेज्जा
मुणी चरित्तस्स जओ न हाणी ॥ ९ ॥
[3]न या लभेज्जा निउणं सहायं
गुणाहियं वा गुणओ समं वा।
एक्को वि पावाई विवज्जयंतो
विहरेज्ज कामेसु असज्जमाणो ॥१०॥
संवच्छरं चावि परं पमाणं
वीयं च वासं न तहिं वसेज्जा।
सुत्तस्स मग्गेण चरेज्ज भिक्खू
सुत्तस्स अत्थो जह आणवेइ ॥११॥
जो पुव्वरत्तावररत्तकाले
[4]संपेहई अप्पगमप्पएणं।
किं मे कडं किं च मे किच्चसेसं
किं सक्कणिज्जं न समायरामि ॥१२॥
किं मे परो पासइ किं च अप्पा
किं [5]चाहं खलियं न विवज्जयामि।

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१ च निव्विगइ गया. २ ख घ सिज्ज निसिज्ज. ३ ख घ. न आलभिज्जा. ४ ख. सपिक्खई अप्पयमप्पएण. ५ ख किं चाह.

इच्चेव सम्म अणुपासमाणो
अणागय नो पडिबध कुज्जा ॥ १३ ॥
जत्थेव पासे [1]कइ दुप्पउत्त
काएण वाया अदु माणसेण ।
तत्थेव धीरो [2]पडिसाहरेज्जा
आइण्णो खिप्पमिव क्खलीण ॥१४॥
जस्सेरिसा जोग जिइदियस्स
धिईमओ सप्पुरिसस्स निच्च ।
तमाहु लोए पडिबुद्धजीवी
सो जीवई सजमजीविएण[3] ॥ १५ ॥
अप्पा हु खलु सयय रक्खियव्वो
सव्विदिएहिं सुसमाहिएहिं ।
अरक्खिओ जाइपह उवेइ
सुरक्खिओ सव्वदुहाण मुच्चइ ॥१६॥ त्ति बेमि
॥ बीया चूलिया समत्ता ॥

सेज्जभव गणहर जिणपडिमादसणेण पडिबुद्ध ।
मणगपियर च दसकालियस्स निज्जूहग वदे ॥ १ ॥
मणग पडुच्च सेज्जभवेण निज्जूहिया दसज्झयणा ।
वेयालिये य ठविया तम्हा दसकालिय नाम ॥ २ ॥
छहि मासेहि अहीय अज्झयणमिण तु अज्जमणगेण ।
छम्मासा परियाओ अह कालगओ समाहीए ॥ ३ ॥
आणदअसुवाय कासी सेज्जभवा तहिं थेरा ।
जसभद्दस्स य पुच्छा कहणा य वियालणा सघे ॥ ४ ॥
तुम्हारिसा गणपहू मोहपिसाएहिं जइ छलिज्जति ।
ता भणसु तुम चिय धीर घोरिमा क समुल्लियउ ॥५॥
इइयाइ गणहरेहिं चुद्दसपुव्वाइ बारसगाइ ।
दसकालियरयण पुण समुद्धय जेण तस्स नमो ॥६॥

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१ स क्य २ रा पडिसहरेज्जा ३ न जीवएण

सामाइयअणुकमओ वण्णेउं विगयपोरिसीए उं ।
निज्जूढं किर सेज्जंभवेण दसकालियं तेण ॥ १२ ॥
जेण व जं व पडुच्चा जत्तो जावंति जह य ते ठविया।
सो तं च तओ ताणि य तहा य कमसो कहेयव्वं ॥१३॥
सेज्जंभवं गणहरं जिणपडिमादंसणेण पडिवुद्धं ।
मणगपियरं दसकालियस्स निज्जूहगं वंदे ॥ १४ ॥ दारं ॥
मणगं पडुच्च सेज्जंभवेण निज्जूहिया दसज्झयणा।
वेयालियाए ठविया तम्हा दसकालियं नाम ॥१५॥ दारं ॥
आयप्पवायपुव्वा निव्वूढा होइ धम्मपण्णत्ती।
कम्मप्पवायपुव्वा पिंडस्स उ एसणा तिविहा ॥१६॥
सच्चप्पवायपुव्वा निव्वूढा होइ वक्कसुद्धी उ ।
अवसेसा निव्वूढा नवमस्स उ तइयवत्थूओ ॥१७॥
विइओ वि य आएसो गणिपिडगाओ दुवालसंगाओ।
एयं किर निव्वूढं मणगस्स अणुग्गहट्ठाए ॥१८॥
दुमपुप्फिआइया खलु दस अज्झयणा सभिक्खुयं जाव ।
अहिगारे वि य एत्तो वोच्छं पत्तेयमेक्केक्के ॥१९॥ दारं ॥
पढमे धम्मपसंसा सो य इहेव जिणसासणंमि त्ति।
विइए धिइए सक्का काउं जे एस धम्मो त्ति ॥२०॥
तइए आयारकहाउ खुड्डिया आयसंजमोवाओ।
तह जीवसंजमो वि य होइ चउत्थमि अज्झयणे ॥२१॥
भिक्खविसोही तवसंजमस्स गुणकारिया उ पंचमए।
छट्ठे आयारकहा महई जोग्गा महयणस्स ॥२२॥
वयणविभत्ती पुण सत्तमंमि पणिहाणमट्ठमे भणियं।
णवमे विणओ दसमे समाणियं एस भिक्खु त्ति ॥२३॥
दो अज्झयणा चूलिय विसीययंते थिरीकरणमेगं ।
विइए विवित्तचरिया असीयणगुणाइरेगफला ॥२४॥
दसकालियस्स एसो पिंडत्थो वण्णिओ समासेणं।

पत्तो एक्केक्कं पुण अज्झयण कित्तइस्सामि ॥२५॥
पढमज्झयणं दुमपुप्फियं ति चत्तारि तस्स दाराइं।
वण्णेउवक्कमाई धम्मपसंसाइ अहिगारो ॥२६॥
ओहो जं सामण्णं सुयाभिहाणं चउव्विहं तं च।
अज्झयणं अज्झीणं आय ज्झवणा य पत्तेयं ॥ २७ ॥
नामाइचउब्भेयं वण्णेऊणं सुयानुसारेणं ।
दुमपुप्फिय आओज्झा चउसुं पि कमेण भावेसु ॥२८॥
अज्झप्पस्साणयणं कम्माणं अवचओ उवचियाणं ।
अणुवचओ य नवाणं तम्हा अज्झयणमिच्छति ॥२९॥
अहिगम्मंतो अत्था इमेण अहिगं च नयणमिच्छंति ।
अहिग च साहु गच्छइ तम्हा अज्झयणमिच्छंति ॥३०॥
जह दीवा दीवसयं पइप्पई सो य दिप्पई दीवो ।
दीवसमा आयरिया दिप्पंति परं च दीवंति ॥ ३१ ॥
नाणस्स दंसणस्स वि चरणस्स य जेण आगमो होइ ।
सो होइ भावआओ आओ लाहो त्ति एगट्ठा ॥३२॥
अट्ठविहं कम्मरयं पोराणं जं खवेइ जोगेहिं ।
एयं भावज्झयणं नेयव्वं आणुपुव्वीए ॥३३॥
णामदुमो ठवणदुमो दव्वदुमो चेव होइ भावदुमो ।
एमेव य पुप्फस्स वि चउव्विहो होइ निक्खेवो ॥३४॥
दुमा य पायवा रुक्खा अगमा विडिमा तरू।
कुहा महीरुहा वच्छा रोवगा रुंजगा वि य ॥ ३५ ॥
पुप्फाणि य कुसुमाणि य फुल्लाणि तहेव होंति पसवाणि।
सुमणाणि य सुहुमाणि य पुप्फाणि य होंति एगट्ठा ॥३६॥
दुमपुप्फिया य आहारएसणा गोयरे तया उंछा ।
मेस जलूगा सप्पे वणऽक्ख इसु गोलपुत्तुदए ॥३७॥
कत्थइ पुच्छइ सीसो कहिंचिऽपुट्ठा कहंति आयरिया ।
सीसाणं तु हियट्ठं विपुलतरागं तु पुच्छाए ॥ ३८ ॥

नामं ठवणा धम्मो दव्वधम्मो य भावधम्मो य ।
एएसिं नाणत्तं वुच्छामि अहाणुपुव्वीए ॥३९॥
दव्वं च अत्थिकायप्पयारधम्मो य भावधम्मो य
दव्वस्स पज्जवा जे ते धम्मा तस्स दव्वस्स ॥ ४० ॥
धम्मत्थिकायधम्मो पयारधम्मो य विसयधम्मो य ।
लोइय कुप्पावयणिय लोगुत्तर लोगऽणेगविहो ॥४१॥
गम्मपसुदेसरज्जे पुरवरगामगणगोट्ठिराईण ।
सावज्जो उ कुतित्थियधम्मो न जिणेहि उ पसत्थो ॥४२॥
दुविहो लोगुत्तरिओ सुअधम्मो खलु चरित्तधम्मो अ ।
सुयधम्मो सज्झाओ चरित्तधम्मो समणधम्मो ॥ ४३ ॥
दव्वे भावे वि अ मंगलाई दव्वम्मि पुण्णकलसाई ।
धम्मो उ भावमंगलमेत्तो सिद्धि त्ति काऊण ॥४४॥
हिंसाए पडिवक्खो होइ अहिंसा चउव्विहा सा उ ।
दव्वे भावे य तहा अहिंसऽज्जीवाइवाओत्ति ॥४५॥
पुढविदगअगणिमारुयवणस्सई बितिचउपणिंदिअज्जीवे ।
पेहोपेहपमज्जणपरिठवणमणोवई काए ॥ ४६ ॥
अणसणमूणोअरिआ वित्तीसंखेवणं रसच्चाओ ।
कायकिलेसो सलीणया य बज्झो तवो होइ ॥४७॥
पायच्छित्तं विणओ वेयावच्चं तहेव सज्झाओ ।
झाणं उस्सग्गोवि य अब्भिंतरओ तवो होइ ॥ ४८ ॥
जिणवयणं सिद्धं चेव भण्णई कत्थई उदाहरणं ।
आसज्ज उ सोयारं हेऊ वि कहिंचि भण्णेज्जा ॥४९॥
कत्थइ पंचावयवं दसहा वा सव्वहा न पडिसिद्धं ।
न य पुण सव्वं भण्णइ हंदी सवियारमक्खायं ॥५०॥
तत्थाहरण दुविहं चउव्विह होइ एक्कमेक्कं उ ।
हेऊ चउव्विहो खलु तेण हु साहिज्जए अत्थो ॥५१॥
नाय आहरणं ति य दिट्ठंतोवम निदरिसण चेव ।

एगट्ठं तं दुविहं चउव्विहं चेव नायव्वं ॥५२॥
चरियं च कप्पियं वा दुविहं तत्तो चउव्विहेक्केक्कं ।
आहरणे तद्देसे तद्दोसे चेवुवन्नासे ॥५३॥
चउहा खलु आहरणं होइ अवाओ उवाय ठवणा य ।
तह य पडुप्पन्नविणासमेव पढमं चउविकप्पं ॥५४॥
दव्वावाए दोन्नि उ वाणियगा भायरो धणनिमित्तं ।
वहपरिणएक्कमेक्कं दहंमि मच्छेण निव्वेओ ॥५५॥
खेत्तंमि अवक्कमणं दसारवग्गस्स होइ अवरेणं ।
दीवायणो य काले भावे मंडुक्किआखमओ ॥५६॥
सिक्खगअसिक्खगाणं संवेगथिरट्ठयाइ दोण्हं पि ।
दव्वाईया एवं दंसिज्जंते अवायाओ ॥ ५७ ॥
दवियं कारणगहियं विगिंचिअव्वमसिवाइखेत्तं च ।
बारसहिं एस कालो कोहाइविवेग भावम्मि ॥ ५८ ॥
दव्वादिएहिं णिच्चो एगंतेणेव जेसि अप्पा उ ।
होइ अभावो तेसिं सुहदुहसंसारमोक्खाणं ॥ ५९ ॥
सुहदुक्खसंपओगो न विज्जई निच्चवायपक्खम्मि ।
एगंतुच्छेयम्मि य सुहदुक्खविगप्पणमजुत्तं ॥ ६० ॥
अवाओत्ति गयं ।
एमेव चउविगप्पो होइ उवाओ वि तत्थ दव्वम्मि ।
धाउव्वाओ पढमो नंगलकुलएहिं खित्तं तु ॥ ६१ ॥
कालो य नालियाइहिं होई भावंमि पंडिओ अभओ ।
चोरस्स कए नट्टिं वड्ढकुमारिं परिकहेइ ॥ ६२ ॥
एवं तु इहं आया पच्चक्खं अणुवलब्भमाणो वि ।
सुहदुक्खमाइएहिं गिज्झइ हेऊहिं अत्थि त्ति ॥ ६३ ॥
जह वऽस्साओ हत्थि गामा नगरं तु पाउसा सरयं ।
ओदइयाउ उवसमं संकंती देवदत्तस्स ॥ ६४ ॥
एवं सउ जीवस्स वि दव्वाईसंकमं पडुच्चा उ ।

अत्थित्तं साहिज्जइ पच्चक्खेण परोक्ख पि ॥ ६५ ॥
(एव सउ जीवस्स वि परिणामो साहिज्जइ परोक्खे वि
इत्यपि अधिक पठ्यते क्वाचित्) उवाओत्ति गय।
ठवणाकम्म एक्क दिट्ठतो तत्थ पोंडरीयं उ ।
अहवा वि सव्वदव्वर्णहिंगुसिवकय उदाहरण ॥ ६६ ॥
सव्वभियार हेउ सहसा वोत्तु तमेव अन्नेहिं ।
उववूहइ सप्पसर सामत्थ चऽप्पणो नाउ ॥ ६७ ॥ दार
होंति पडुप्पन्नविणासणमि गधव्विया उदाहरण ।
सीसा वि कत्थ वि जई अज्झोवज्जिज्ज तो गुरुणा ॥६८॥
वारेयव्वु उवाएण जह वा वाऊलिथो वदेज्जाहि ।
सव्वेवि नत्थि भावा किं पुण जीवो स वोत्तव्वो ॥ ६९ ॥
ज भणसि नत्थि भावा वयणे इ ' अत्थि नत्थि ' जइ अत्थि।
एव पन्नाहाणी असओ उ निसेहए को णु ॥ ७० ॥
णो य विवक्खापुव्वो सद्दोऽजीवुब्भवो सुणेयव्वो ।
न य सा वि अजीवस्स उ सिद्धो पडिसेहओ जीवो ॥ दार।
आहरणं तद्देसे चउहा अणुसट्ठि तह उवालभो ॥
पुच्छा निस्सावयण होइ सुभद्दाणुसट्ठीए ॥ ७२ ॥
साहुक्कारपुरोग जह सा अणुसासिया पुरजणेण ।
वेयावच्चाईसु वि एव जयते णुवूहेज्जा ॥ ७३ ॥
जेसिं पि अत्थि जीवो (आया इति वा पाठ) वत्तव्वा ते
वि अम्ह वि स अत्थि ।
किं तु अकत्ता न भवइ वेययई जेण सुहदुक्ख ॥ ७४ ॥
उवलभमि मिगावइ नाहियवाईवि एव वत्तव्वो ।
नत्थि त्ति कुविन्नाण आयाऽभावे सइ अजुत्त ॥ ७५ ॥
अत्थि त्ति जा वियक्का अह वा नत्थि त्ति ज कुविन्नाण ।
अच्चताभावे पोग्गलस्स एय चिय न जुत्त ॥७६॥ दार।
पुच्छाए कोणिओ खलु निस्सावयणमि गोयमस्सामी ।

नाहियवाई पुच्छे जीवत्थित्तं अणिच्छंतं ॥ ७७ ॥
दव्वस्स पज्जवा जे ते धम्मा तस्स दव्वस्स ।
केणंति नत्थि आया जेण परोक्खो त्ति तव कुमिआणं ।
होइ परोक्खं तम्हा नत्थि त्ति निसेहए को णु ॥७८॥ दारं।
अभावपसओ नाहियवाई जेसिं नत्थि जीवो उ ।
दाणाइफलं तेसिं न विज्जइ चउह तद्दोसं ॥ ७९ ॥
पढमं अहम्मजुत्तं पडिलोमं अत्तणो उवन्नासं ।
दुरुवणीयं च चउत्थं अहम्मजुत्तम्मि नलदामो ॥ ८० ॥
पडिलोमे जह अभओ पज्जोयं हरइ अवहिओ संतो ।
गोविंदवायगो वि य जह परपक्खं नियत्तेइ ॥८१॥ दारं।
अत्तउवन्नासंमि य तलागमेयंमि पिंगलोत्थवई ।दारं।
अणिमिसगिण्हण भिक्खुग दुरुवणीए उदाहरणं ॥८२॥ दारं।
चत्तारि उवन्नासे तव्वत्थुग अन्नवत्थुगे चेव ।
पडिणिभए हेउम्मि य होंति इणमो उदाहरणा ॥ ८३ ॥
तव्वत्थुयंमि पुरिसो सव्वं भमिऊण साहइ अपुव्वं ।
तय अन्नवत्थुगम्मि वि अन्नत्ते होइ एगत्तं ॥ ८४ ॥
तुज्झ पिया मज्झ पिऊ धारेइ अणूणयं पडिणिभंमि ।
किं नु जवा किज्जंते जेण मुहाए न लब्भंति ॥ ८५ ॥
अहवावि इमो हेऊ विन्नेओ तत्थिमो चउवियप्पो ।
जावग थावग वंसग लूसग हेऊ चउत्थो उ ॥ ८६ ॥
उब्भामिमा य महिला जावगहेउम्मि उंटलिंडाई ।
लोगस्स मज्झजाणण थावगहेऊ उदाहरणं ॥ ८७ ॥
सा सगडतित्तिरी वंसगम्मि होउम्मि होइ नायव्वा ।
तउसगवंसग लूसगहेउम्मि य मोयओ य पुणो ॥ ८८ ॥
धम्मो गुणा अहिंसाइया उ ते परममंगलपइन्ना ।
देवा वि लोगपुज्जा पणमंति सुधम्ममिइ हेऊ॥ ८९ ॥
दिट्ठंतो अरहंता अणगारा य बहवो उ जिणसीसा ।

वत्तणुवत्ते नज्जइ जं नरवइणो वि पणमंति ॥ ९० ॥
उवसंहारो देवा जह तह राया वि पणमइ सुधम्मं।
तम्हा धम्मो मंगलमुक्किट्ठमिइ अ निगमणं ॥ ९१ ॥
बिइयपइन्ना जिणसासणंमि साहेंति साहवो धम्मं ।
हेऊ जम्हा सब्भाविएसुऽहिंसाइसु जयंति ॥ ९२ ॥
जइ जिणसासणनिरया धम्मं पालेंति साहवो सुद्धं ।
न कुतित्थिएसु धम्मं दीसइ परिपालणोवाओ ॥ ९३ ॥
तेसु वि य धम्मसद्दो धम्मं निययं च ते पसंसंति ।
ननु भणिओ सावज्जो कुतित्थिधम्मो जिणवरेहिं ॥ ९४ ॥
जो तेसु धम्मसद्दो सो उवयारेण निच्छयेण इह ।
जह सीहसद्द सीहे पाहण्णुवयारओण्णत्थ ॥ ९५ ॥
*एस पइन्नासुद्धी हेउ अहिंसाइएसु पंचसु वि ।
सब्भावेण जयंती हेउविसुद्धी इमा तत्थ ॥ ९६ ॥
*जं भत्तपाणउवगरणवसहिसयणासणाइसु जयंति ।
फासुय, अकयअकारियअणणुमयाणुदिट्ठभोई य ॥९७॥
*अप्फासुय कय कारिय अणुमय उद्दिट्ठ भोइणो हंदी ।
तसथावरहिंसाए जणा अकुसला उ लिप्पंति ॥९८॥
*एसा हेउविसुद्धी दिट्ठंतो तस्स चेव य विसुद्धी ।
सुत्ते भणिया उ फुडा सुत्तफासे तु इयमन्ना ॥ ९९ ॥
जह भमरोत्ति य एत्थं दिट्ठंतो होइ आहरणदेसे।
चंदमुहि दारिगेयं सोमत्तवहारणं ण सेसं ॥ १०० ॥
एवं भमराहरणे अणिययवित्तित्तणं न सेसाणं ।
गहणं दिट्ठंतविसुद्धि सुत्ते भणिया इमा चऽन्ना ॥ १०१ ॥
एत्थ य भणिज्ज कोई समणाणं कारए सुविहियाणं ।
पागोवजीविणो त्ति य लिप्पंतारंभदोसेणं ॥ १०२ ॥
वासइ न तणाण कए, न तणं वड्ढइ कए मयकुलाणं ।
न य रुक्खा सयसाला फुल्लंति कए महुयराणं ॥ १०३ ॥

अग्गिम्मि हवी हूयइ आइचो तेण पीणिओ संतो ।
वरिसइ पयाहियाए तेणोसहिओ परोहंति ॥ १०४ ॥
किं दुब्भिक्खं जायइ जइ एवं अह भवे दुरिट्ठं तु ।
किं जायइ सव्वत्था दुब्भिक्खं अह भवे इंदो ॥ १०५ ॥
वासइ तो किं विग्घं निग्घायाईहिं जायए तस्स ।
अह वासइ उउसमये न वासई तो तणट्ठाए ॥ १०६ ॥
किं च दुमा पुप्फंति भमराणं कारणा अहासमयं ।
मा भमरमहुयरिगणा किलामएज्जा अणाहारा ॥ १०७ ॥
कस्सइ बुद्धी एसा वित्ती उवकप्पिया पयावइणा ।
सत्ताणं तेण दुमा पुप्फंति महुयरिगणट्ठा ॥ १०८ ॥
तं न भवइ जेण दुमा नामगोयस्स पुव्वविहियस्स ।
उदएणं पुप्फफलं निवत्तयंती इमं चऽन्न ॥ १०९ ॥
अत्थि बहू वणसंडा भमरा जत्थ न उवेंति न वसेंति ।
तत्थ वि पुप्फंति दुमा पगई एसा दुमगणाणं ॥ ११० ॥
जइ पगई कीस पुणो सव्वं कालं न दिंति पुप्फफलं ।
जं काले पुप्फफलं दयंति गुरुराह अत एव (०अह एवं)॥
पगई एस दुमाणं जा उउसमयम्मि आगए संते ।
पुप्फंति पायवगणा फलं च कालेण बंधंति ॥ ११२ ॥
किं नु गिही रंधंती समणाणं कारणा अहासमयं ।
मा समणा भगवंतो किलामएज्जा अणाहारा ॥ ११३ ॥
समणणुकंपनिमित्तं पुण्णनिमित्तं च गिहनिवासीओ ।
कोइ भणिज्जा पागं करेंति सो भण्णइ न जम्हा ॥११४॥
कंतारे दुब्भिक्खे आयंके वा महया समुप्पन्ने ।
रत्तिं समण सुविहिया सव्वाहार न भुंजंति ॥ ११५ ॥
अह कीस पुण गिहत्था रत्तिं आयरतरेण रंधंति ।
समणेहिं सुविहिएहिं चउव्विहाहारविरएहिं ॥ ११६ ॥
अत्थि बहुगामनगरा समणा जत्थ न उवेंति न वसंति ।

तत्थ वि रंधंति गिही पगई एसा गिहत्थाणं ॥ ११७ ॥
पगई एस गिहीणं जं गिहिणो गामनगरनिगमेसु ।
रंधंति अप्पणो परियणस्स कालेण अट्ठाए ॥ ११८ ॥
तत्थ समणा तवस्सी परकडपरनिट्ठियं विगयधूमं ।
आहारं एसंती जोगाणं साहणट्ठाए ॥ ११९ ॥
नवकोडीपरिसुद्धं उग्गमउप्पायणेसणासुद्धं ।
छट्ठाणरक्खणट्ठा अहिंसअणुपालणट्ठाए ॥ १२० ॥
दिट्ठंतसुद्धि एसा उवसंहारो य सुत्तनिद्दिट्ठो ।
संति विज्जंति त्ति य संति सिद्धिं व साहेंति ॥ १२१ ॥
धारेइ तं तु दव्वं तं दव्वविहंगमं वियाणाहि ।
भावे विहंगमो पुण गुणसन्नासिद्धिओ दुविहो ॥ १२२ ॥
विहमागासं भण्णइ गुणसिद्धी तप्पइट्ठिओ लोगो ।
तेण उ विहंगमो सो भावत्थो वा गई दुविहा ॥ १२३ ॥
भावगई कम्मगई भावगई एप्प अत्थिकायाओ ।
सव्वे विहंगमा खलु कम्मगईए इमे भेया ॥ ११४ ॥
विहगगई चलणगई कम्मगई उ समासओ दुविहा ।
तदुदयवेययजीवा विहंगमा पप्प विहगगई ॥११५॥
चलणं कम्मगई खलु पडुच्च संसारिणो भवे जीवा ।
पोग्गलदव्वाइं वा विहंगमा एस गुणसिद्धी ॥११६॥
सन्नासिद्धिं पप्पा विहंगमा होंति पक्खिणो सव्वे ।
इहइं पुण अहिगारो विहायगमणेहिं भमरेहिं ॥११७॥
दाणे त्ति दत्त गिण्हण भत्ते भज सेव फासुगेण्हणया ।
एसणतिगंमि निरया उवसंहारस्स सुद्धि इमा ॥११८॥
अवि भमरमहुयरिगणा अविदिन्नं आवियंति कुसुमरसं ।
समणा पुण भगवंतो नादिन्नं भोत्तुमिच्छंति ॥१२९॥
अस्संजएहिं भमरेहि जइ समा संजया खलु भवंति ।
एवं उवमं किच्चा नूणं अस्संजया समणा ॥१३०॥

उवमा खलु एस कया पुव्वुत्ता देसलक्खणोवणया ।
अणिययवित्तिनिमित्तं अहिंसअणुपालणट्ठाए ॥१३१॥
जह दुमगणाउ तह नगरजणवया पयणपायणसहावा ।
जह भमरा तह मुणिणो नवरि अदत्तं न भुंजंति ॥१३२॥
कुसुमे सहावफुल्ले आहारंति भमरा जह तहा उ ।
भत्तं सहावसिद्धं समणसुविहिया गवेसंति ॥१३३॥
उवसंहारो भमरा जह तह समणा वि अवहजीवि त्ति ।
दंत त्ति पुण पयम्मी नायव्वं वक्कसेसमिणं ॥१३४॥
जह इत्थ चेव इरियाइएसु सव्वम्मि दिक्खियपयारे ।
तसथावरभूयहियं जयंति सब्भावियं साहू ॥१३५॥
उवसंहारविसुद्धी एस समत्ता उ निगमणं तेणं ।
वुच्चंति साहुणो त्ती जेणं ते महुगरसमाणा ॥ १३६ ॥
तम्हा दयाइगुणसुट्ठिएहिं भमरो व्व अवहवित्तीहिं ।
साहूहिं साहिओ त्ती उक्किट्ठं मंगलं धम्मो ॥ १३७ ॥
निगमणसुद्धी तित्थंतरिया वि धम्मत्थमुज्जया विहरे ।
भण्णइ कायाणं ते जयणं न मुणेंति न करेंति ॥ १३८ ॥
न य उग्गमाइसुद्धं भुंजंतो महुयरा वऽणुवरोही ।
नेव य तिगुत्तिगुत्ता जह साहू निच्चकालं पि ॥१३९॥
कायं वायं च मणं च इंदियाइं च पंच दमयंति ।
धारेंति बंभचेरं संजमयंति कसाए य ॥ १४० ॥
जं च तवे उज्जुत्ता तेणेसिं साहुलक्खणं पुण्णं ।
तो साहुणो त्ति भण्णइ साहुणो णिगमणं चेयं ॥ १४१ ॥
ते य पइन्न विभत्ती हेउ विभत्ती विवक्ख पडिसेहो ।
दिट्ठंतो आसंका तप्पडिसेहो निगमणं च ॥ १४२ ॥
धम्मो मंगलमुक्किट्ठं ति पइन्ना अत्तवयणनिद्देसो ।
सो य इहेव जिणमए नन्नत्थ पइन्नपविभत्ती ॥ १४३ ॥
सुरपूइओ त्ति हेऊ धम्मट्ठाणे ठिया उ जं परमे ।

हेउविभत्ती निरुवहि जियाण अवहेण य जियंति ॥१४४॥
जिणवयणपदुट्ठे वि हु ससुराईए अधम्मरुइणो वि ।
मंगलबुद्धीए जणो पणमइ आइयदुयविवक्खो ॥१४५॥
विइयदुयस्स विवक्खो सुरेहि पुज्जंति जण्णजाई वि ।
बुद्धाई वि सुरणया वुच्चंते णायपडिवक्खो ॥ १४६ ॥
एवं तु अवयवाण चउण्ह पडियक्खु पचमोवयवो ।
एत्तो छट्ठोवयवो विवक्खपडिसेह तं वोच्छ ॥ १४७ ॥
सायं संमत्त पुमं हासं रइ आउ नाम गोय सुहं ।
धम्मफलं आइदुगे विवक्खपडिसेह मो एसो ॥ १४८ ॥
अजिइंदियसोवहिया वहगा जइ तेवि नाम पुज्जंती ।
अग्गीवि होज्ज सीओ हेउविभत्तीण पडिसेहो ॥ १४९ ॥
बुद्धाई उवयारे पूयाठाण जिणा उ सब्भावं ।
दिट्ठंते पडिसेहो छट्ठो एसो अवयवो उ ॥ १५० ॥
अरहंतमग्गगामी दिट्ठंतो साहुणो वि समचित्ता ।
पागरएसु गिहीसु एसंते अवहमाणा उ ॥ १५१ ॥
तत्थ भवे आसंका उद्दिस्स जई वि कीरए पागो ।
तेण र विसमं नायं वासतणा तस्स पडिसेहे ॥ १५२ ॥
तम्हा उ सुरनराणं पुज्जत्ता मंगलं सया धम्मो ।
दसमो एस अवयवो पइन्नहेऊ पुणोवयणं ॥ १५३ ॥
णायंमि गिण्हियव्वे अगिण्हियव्वमि चेव अत्थंमि ।
जइयव्वमेव इइ जो उवएसो सो नओ णामं ॥१५४॥
सव्वेसिं पि नयाण बहुविहवत्तव्वय निसामेत्ता ।
त सव्वनयविसुद्धं ज चरणगुणट्ठिओ साहू ॥१५५॥
दुमपुप्फियाइ निज्जुत्तिसमासो वित्थरो विभासाए ।
जिणचउदसपुव्वीवित्थरेण कहयंति से अत्थ ॥ १५६ ॥

॥ दुमपुप्फियनिज्जुत्ती समत्ता ॥

बीयमज्झयणं

सामण्णपुव्वगस्स उ निक्खेवो होइ नामनिप्फन्नो ।
सामण्णस्स चउक्को तेरसगो पुव्वयस्स भवे ॥ १५७ ॥
समणस्स उ निक्खेवो चउक्कओ होइ आणुपुव्वीए ।
दव्वे सरीरभविओ भावेण उ संजओ समणो ॥ १५८ ॥
जह मम न पियं दुक्खं जाणिय एमेव सव्वजीवाणं ।
न हणइ न हणावेइ य सममणई तेण सो समणो ॥१५९॥
नत्थि य से कोइ वेसो पिओ व सव्वेसु चेव जीवेसु ।
एएण होइ समणो एसो अन्नोवि पज्जाओ ॥ १६० ॥
तो समणो जइ सुमणो भावेण य जइ न होइ पावमणो ।
सयणे य जणे य समो समो उ माणावमाणेसु ॥१६१॥
उरगगिरिजलणसागरनहयलतरुगणसमो य जो होइ ।
भमरमिगधरणिजलरुहरविपवणसमो जओ समणो ॥१६२॥
†विसतिणिसवायवंजुलकणियारुप्पलसमेण समणेणं ।
भमरुंदुरनडकुक्कुडअद्दागसमेण होयव्वं ॥ १६३ ॥
पव्वइए अणगारे पासंडे चरग तावसे भिक्खू ।
परिवाइये य समणे निग्गंथे संजए मुत्ते ॥ १६४ ॥
तिन्ने ताई दविए मुणी य खंते य दंत विरए य ।
लूहे तीरट्ठे वि य हवंति समणस्स नामाइं ॥ १६५ ॥
नामं ठवणा दविए खेत्ते काले दिसि तावखित्ते य ।
पन्नवगपुव्ववत्थू पाहुड अइपाहुडे भावे ॥ १६६ ॥
नामं ठवणा कामा दव्वकामा य भावकामा य ।
एसो खलु कामाणं निक्खेवो चउविहो होइ ॥ १६७ ॥
सद्दरसरूवगंधप्फासा उदयंकरा य जे दव्वा ।
दुविहा य भावकामा इच्छाकामा मयणकामा ॥ १६८ ॥
इच्छा पसत्थमप्पसत्थिगा य मयणंमि वेयउवओगो ।
तेणहिगारो तस्स उ वयंति धीरा निरुत्तमिणं ॥१६९॥
विसयसुहेसु पसत्तं अबुहजणं कामरागपडिबद्धं ।

उक्कामयंति जीवं धम्माओ तेण ते कामा ॥ १७० ॥
अन्नं पि य से नामं कामो रागो त्ति पंडिया बिंति ।
कामे पत्थेमाणो रागे पत्थेइ खलु जंतू ॥ १७१ ॥
णामपयं ठवणपयं दव्वपयं चेव होइ भावपयं ।
एक्केक्कं पि य एत्तो णेगविहं होइ नायव्वं ॥ १७२ ॥
आकुट्टिम उक्किन्नं उन्नेज्जं पीलिमं च रंगं च ।
गंथिमपूरिमवेढिमवाइमसंघाइमं छेज्जं ॥ १७३ ॥
भावपयं पिह दुविहं अवराहपयं च नो य अवराहं ।
नोअवराहं दुविहं माउग नोमाउगं चेव ॥ १७४ ॥
नोमाउग पि दुविहं गहियं च पइन्नयं च बोद्धव्वं ।
गहियं चउप्पगारं पइन्नगं होइ णेगविहं ॥ १७५ ॥
गज्जं पज्जं गेयं चुण्णं च चउव्विहं तु गहियपयं ।
तिसमुट्ठाणं सव्वं इइ बेंति सलक्खणा कइणो ॥ १७६ ॥
महुरं हेउनिजुत्तं गहियमपायं विरामसंजुत्तं ।
अपरिमियं चऽवसाणे कव्वं गज्ज त्ति नायव्वं ॥ १७७ ॥
पज्जं तु होइ तिविहं सममद्धसमं च नाम विसमं च ।
पाएहिं अक्खरेहिं य एवं विहिण्णू कई बेंति ॥ १७८ ॥
तंतिसमं तालसमं वण्णसमं गहसमं लयसमं च ।
कव्वं तु होइ गेयं पंचविहं गीयसन्नाए ॥ १७९ ॥
अत्थबहुलं महत्थं हेउनिवाओवसग्गगंभीरं ।
बहुपायमवोच्छिन्नं गमणयसुद्धं च चुण्णपयं ॥ १८० ॥
इंदियविसयकसाया परीसहा वेयणा य उवसग्गा ।
एए अवराहपया जत्थ विसीयंति दुम्मेहा ॥ १८१ ॥
अट्ठारस उ सहस्सा सीलंगाणं जिणेहिं पण्णत्ता ।
तेसिं पडिरक्खणट्ठा अवराहपए उ वज्जेज्जा ॥ १८२ ॥
जोए करणे सन्ना इंदियभोमाइ समणधम्मे य ।
सीलंगसहस्साणं अट्ठारसगस्स निप्फत्ती ॥ १८३ ॥

सामण्णपुव्वयनिज्जुत्ती समत्ता ।

तइयमज्झयणं

नामं ठवणा दविए खेत्ते काले पहाण पइभावे ।
एएसि महंताणं पडिवक्खे खुड्डया होंति ॥ १८४ ॥
पइखुड्डएण पगयं आयारस्स उ चउक्कनिक्खेवो ।
नामं ठवणा दविए भावायारे य बोद्धव्वे ॥ १८५ ॥
नामण धावण वासण सिक्खावण सुकरणाविरोहीणि ।
दव्वाणि जाणि लोए दव्वायारं वियाणाहि ॥ १८६ ॥
दंसणनाणचरित्ते तवआयारे य वीरियायारे ।
एसो भावायारो पंचविहो होइ नायव्वो ॥ १८७ ॥
निस्संकिय निक्कंखिय निव्वितिगिच्छा अमूढदिट्ठी य ।
उववूहथिरीकरणे वच्छल्लपभावणे अट्ठ ॥ १८८ ॥
अइसेसइड्ढियायरियवाइधम्मकहीखमगनेमित्ती ।
विज्जारायागणसंमया य तित्थं पभावेंति ॥ १८९ ॥
काले विणए बहुमाणे उवहाणे तह य अनिण्हवणे ।
वंजणअत्थतदुभए अट्ठविहो नाणमायारो ॥ १९० ॥
पणिहाणजोगजुत्तो पंचहिं समिईहिं तिहि य गुत्तीहिं ।
एस चरित्तायारो अट्ठविहो होइ नायव्वो ॥ १९१ ॥
बारसविहम्मि वि तवे सब्भितरबाहिरे कुसलदिट्ठे ।
अगिलाइ अणाजीवी नायव्वो सो तवायारो ॥ १९२ ॥
अणिगूहियबलविरियो परक्कमइ जो जहुत्तमाउत्तो ।
जुंजइ य जहाथामं नायव्वो वीरियायारो ॥ १९३ ॥
अत्थकहा कामकहा धम्मकहा चेव मीसिया य कहा ।
एत्तो एक्केक्का वि य णेगविहा होइ नायव्वा ॥ १९४ ॥
विज्जासिप्पमुवाओ अणिवेओ संचओ य दक्खत्तं ।
सामं दंडो भेओ उवप्पयाणं च अत्थकहा ॥ १९५ ॥
सत्थाहसुओ दक्खत्तणेण सेट्ठीसुओ य रूवेणं ।
बुद्धीए अमच्चसुओ जीवइ पुण्णेहिं रायसुओ ॥ १९६ ॥

दक्खत्तणयं पुरिसस्स पंचगं सइगमाहु सुन्देरं ।
बुद्धी पुण साहस्सा सयसाहस्साइं पुण्णाइं ॥ १९७ ॥
रूव वओ य वेसो दक्खत्तं सिक्खियं च विसएसु ।
दिट्ठं सुयमणुभूयं च संथवो चेव कामकहा ॥ १९८ ॥
धम्मकहा बोद्धव्वा चउव्विहा धीरपुरिसपण्णत्ता ।
अक्खेवणि विक्खेवणि संवेगे चेव निव्वेए ॥ १९९ ॥
आयारे ववहारे पन्नत्ती चेव दिट्ठिवाए य ।
एसा चउव्विहा खलु कहा उ अक्खेवणी होइ ॥ २०० ॥
विज्जाचरणं च तवो पुरिसक्कारो य समिइगुत्तीओ ।
उवइस्सइ खलु जहियं कहाइ अक्खेवणीइ रसो ॥२०१॥
कहिऊण ससमयं तो कहेइ परसमयमह विवच्चासा ।
मिच्छासम्मावाए एमेव हवंति दो भेया ॥ २०२ ॥
जा ससमयवज्जा खलु होइ कहा लोगवेयसंजुत्ता ।
परसमयाणं च कहा एसा विक्खेवणी नाम ॥ २०३ ॥
जा ससमएण पुव्विं अक्खाया तं छुभेज्ज परसमए ।
परसासणवक्खेवा परस्स समयं परिकहेइ ॥ २०४ ॥
आयपरसरीरगया इहलोए चेव तह य परलोए ।
एसा चउव्विहा खलु कहा उ संवेयणी होइ ॥ २०५ ॥
वीरियविउव्वणिड्ढी नाणचरणदंसणाण तह इड्ढी ।
उवइस्सइ खलु जहियं कहाइ संवेयणीइ रसो ॥ २०६ ॥
पावाणं कम्माणं असुभविवागो कहिज्जए जत्थ ।
इह य परत्थ य लोए कहा उ णिव्वेयणी णाम ॥२०७॥
थेवं पि पमायकयं कम्मं साहिज्जई जहिं नियमा ।
पउरासुहपरिणामं कहाइ निव्वेयणीइ रसो ॥ २०८ ॥
सिद्धी य देवलोगो सुकुलुप्पत्ती य होइ संवेगो ।
नरगो तिरिक्खजोणी कुमाणुसत्तं च निव्वेओ ॥ २०९ ॥
वेणइयस्स पढमया कहा उ अक्खेवणी कहेयव्वा ।
तो ससमयगहियत्थो कहिज्ज विक्खेवणी पच्छा ॥ २१० ॥

अक्खेवणीअक्खित्ता जे जीवा ते लभंति संमत्तं ।
विक्खेवणीए भज्जं गाढतरागं च मिच्छत्तं ॥ २११ ॥
धम्मो अत्थो कामो उवइस्सइ जत्थ सुत्तकव्वेसु ।
लोगे वेए समये सा उ कहा मीसिया नाम ॥ २१२ ॥
इत्थिकहा भत्तकहा रायकहा चोरजणवयकहा य ।
नडनट्टजल्लमुट्ठियकहा उ एसा भवे विकहा ॥ २१३ ॥
एया चेय कहाओ पन्नवगपरूवगं समासज्ज ।
अकहा कहा य विकहा हविज्ज पुरिसंतरं पप्प ॥२१४॥
मिच्छत्तं वेयंतो ज अन्नाणी कहं परिकहेइ ।
लिंगत्थो व गिही वा सा अकहा देसिया समए ॥२१५॥
तवसंजमगुणधारी जं चरणत्था कहिंति सब्भावं ।
सव्वजगज्जीवहियं सा उ कहा देसिया समए ॥ २१६ ॥
जो संजओ पमत्तो रागद्दोसवसगओ परिकहेइ ।
सा उ विकहा पवयणे पण्णत्ता धीरपुरिसेहिं ॥ २१७ ॥
सिंगाररसुत्तइया मोहकुवियफुंफुगा हसहसिंति ।
जं सुणमाणस्स कहं समणेण ण सा कहेयव्वा ॥ २१८ ॥
समणेण कहेयव्वा तवनियमकहा विरागसंजुत्ता ।
जं सोऊण मणूसो वचइ संवेगनिव्वेयं ॥ २१९ ॥
अत्थमहंती वि कहा अपरिकिलेसबहुला कहेयव्वा ।
हंदि महया चडगरत्तणेण अत्थं कहा हणइ ॥ २२० ॥
खेत्तं कालं पुरिसं सामत्थं चप्पणो वियाणित्ता ।
समणेण उ अणवज्जा पगयंमि कहा कहेयव्वा ॥ २२१ ॥
॥ खुड्डियायारकहानिज्जुत्ती समत्ता ॥

॥ चउत्थमज्झयणं ॥

*जीवाहारो भण्णइ आयारो तेणिमं तु आयारं ।
छज्जीवणियज्झयणं तस्सऽहिगारा इमे होंति ॥ २२२ ॥

जीवाजीवाहिगमो चरित्तधम्मो तहेव जयणा य ।
उवएसो धम्मफलं छज्जीवणियाए अहिगारा ॥ २२३ ॥
छज्जीवणियाए खलु निक्खेवो होइ नामनिप्फन्नो ।
एएसिं तिण्हंपि उ पत्तेयपरूवणं वोच्छं ॥ २२४ ॥
नामं ठवणा दविए माउगपयसंगहेक्कए चेव ।
पज्जवभावे य तहा सत्तेए एक्कगा हुंति ॥ २२५ ॥
नामं ठवणा दविए खेत्ते काले तहेव भावे य ।
एसो हु छक्कगस्सा निक्खेवो छव्विहो होइ ॥ २२६ ॥
जीवस्स उ निक्खेवो परूवणा लक्खणं च अत्थित्तं ।
अन्नामुत्तत्ते निच्चकारगे देहवावित्तं ॥ २२७ ॥
गुणिउड्ढगइत्ते या निम्मय साफलता य परिमाणे ।
जीवस्स तिविहकालम्मि परिक्खा होइ कायव्वा ॥ २२८ ॥
दो दारगाहाओ ।
नामं ठवणा जीवो दव्वजीवो य भावजीवो य ।
ओह भवग्गहणम्मि य तब्भवजीवे य भावम्मि ॥ २२९ ॥
*नामं ठवण गयाओ दव्वे गुणपज्जवेहिं रहिओ त्ति ।
तिविहो य होइ भावे ओहे भव तब्भवे चेव ॥ २३० ॥
*संते आउयकम्मे धरई तस्सेव जीवई उदए ।
तस्सेव निज्जराए मओ त्ति सिद्धो नयमएणं ॥ २३१ ॥
*जेण य धरइ भवगओ जीवो जेण य भवाउ संकमइ ।
जाणाहि तं भवाउं चउव्विहं तब्भवे दुविहं ॥ २३२ ॥
॥ निक्खेवो त्ति गयं ॥
*दुविया य होंति जीवा सुहुमा तह बायरा य लोगंमि ।
सुहुमा य सव्वलोए दो चेव य बायरविहाणे ॥ २३३ ॥
*सुहुमा य सव्वलोए परियावन्ना भवंति नायव्वा ।
दो चेव बायराणं पज्जत्तियरे य नायव्वा ॥ २३४ ॥
परूवणादारं गयं ।

लक्खणमियाणि दारं चिंधं हेऊ य कारणं लिंगं ।
लक्खणमिह जीवस्स उ आयाणाई इमं तं च ॥ २३५ ॥
आयाणे परिभोगे जोगुवओगे कसायलेसा य ।
आणापाणू इंदिय बंधोदय निज्जरा चेव ॥ २३६ ॥
चित्तं चेयण सण्णा विण्णाण धारणा य बुद्धी अ ।
ईहा मई वियक्को जीवस्स उ लक्खणा एए ॥ २३७ ॥
दारगाहा दो ॥

*लक्खिज्जइ त्ति नज्जइ पच्चक्खियरो य जेण जो अत्थो ।
तं तस्स लक्खणं खलु धूमुण्हाइ व्व अग्गिस्स ॥ २३८ ॥
*अइगार कूर परसू अग्गि सुवण्णे य खीर नर वासी ।
आहारो दिट्ठंता आयाणाईण जहसंखं ॥ २३९ ॥
*देहिंदियाइरित्तो आया खलु गज्झगाहगपओगा ।
संडासो अयपिंडो अइकारो इव्व विन्नेओ ॥ २४० ॥
*देहो सभोत्तिओ खलु भोज्जत्ता ओयणाइथालं व ।
अद्धप्पउत्तिगा खलु जोगा परसु व्व करणत्ता ॥ २४१ ॥
*उवओगा णाभावो अग्गि व्व खलक्खणपरिच्चागा ।
सकसाया णाभावो पज्जयगमणा सुवण्णं व ॥ २४२ ॥
*लेसाओ णाभावो परिणामणसभावओ य खीरं व ।
उस्सासा णाभावो समसब्भावाकुलव्व णरो ॥ २४३ ॥
*अक्खाणेयाणि परत्थिगाणि वासाइवेह करणत्ता ।
गहणेयगनिज्जरओ कम्मस्सऽओ जहाहारो ॥ २४४ ॥ दारं ।
*चित्तं तिकालविसयं चेयण पच्चक्ख सण्णमणुसरणे ।
विण्णाणणेगमेयं कालमसंखेयरं धरणा ॥ २४५ ॥
*अत्थस्स ऊह बुद्धी ईहा चेट्ठत्थअवगमो उ मई ।
संभावणत्थतक्का गुणपच्चक्खा घडो व्वऽत्थि ॥ २४६ ॥
*जम्हा चित्ताईया जीवस्स गुणा हवंति पच्चक्खा ।
गुणपच्चक्खत्तणओ घडो व्व जीवो अओ अत्थि ॥२४७॥

अत्थि त्ति दारमहुणा जीवो अत्थि त्ति विज्जए नियमा ।
लोगाययमयघायत्थमुच्चए तत्थिमो हेऊ ॥ २४८ ॥
*जो चिंतेइ सरीरे नत्थि अहं स एव होइ जीवो त्ति ।
न हु जीवंमि असंते संसयउप्पायओ अन्नो ॥ २४९ ॥
*जीवस्स एस धम्मो जा ईहा अत्थि नत्थि जीवो वा ।
खाणुमणुस्साणुगया जह ईहा देवदत्तस्स ॥ २५० ॥
*सिद्धं जीवस्स अत्थित्तं सद्दादेवाणुमीयए ।
नासओ भुवि भावस्स सद्दो भवइ केवलो ॥ २५१ ॥
*अत्थि त्ति निव्विगप्पो जीवो नियमाउ सद्दओ सिद्धो ।
कम्हा सुद्धपयत्ता घडखरसिंगाणुमाणाओ ॥ २५२ ॥
*चोयगसुद्धपयत्ता सिद्धी जइ एवं सुण्णसिद्धी अम्हं पि ।
तं न भवई संतेणं जं सुन्नं सुन्नगेहं व ॥ २५३ ॥
*मिच्छा भवेउ सव्वत्था जे केइ पारलोइया ।
कत्ता चेवोपभोत्ता य जइ जीवो ण विज्जइ ॥ २५४ ॥
*पाणिदया तवनियमा बंभं दिक्खा य इंदियनिरोहो ।
सव्वं निरत्थयमेयं जइ जीवो ण विज्जइ ॥ २५५ ॥
*लोइया वेइया चेव तहा सामाइया विऊ ।
निच्चो जीवो पिहो देहा इइ सव्वे ववत्थिया ॥ २५६ ॥
*लोगे अच्छेज्जमभेज्जो वेए सपुरीसदद्धगसियालो ।
समए अहमासि गओ तिविहो दिव्वाइसंसारो ॥२५७॥
*अत्थि सरीरविहाया पइणिययागारयाइभावाओ ।
कुंभस्स जह कुलालो सो मुत्तो कम्मजोगाओ ॥ २५८ ॥
*फरिसेण जहा वाऊ गिज्झइ कायसंसिओ ।
नाणाईहिं तहा जीवो गिज्झइ कायसंसिओ ॥ २५९ ॥
*अणिंदियगुणं जीवं दुण्णेयं मंसचक्खुणा ।
सिद्धा पासंति सव्वन्नू नाणसिद्धा य साहुणो ॥ २६० ॥
उवयणं तु सत्थं दिट्ठा य तओ अइंदियाणं पि ।

सिद्धो गहणाईणं तहेव जीवस्स विन्नेया ॥ २६१ ॥
*अण्णत्तममुत्तत्तं णिच्चत्तं चेव भण्णए समयं ।
कारणअविभागाईहेऊहिं इमाहिं गाहाहिं ॥ २६२ ॥
कारणविभाग-कारणविणास-बंधस्स पच्चयाभावा ।
विरुद्धस्स य अत्थस्सापाउब्भावाऽविणासा य ॥ २६३ ॥
*अन्ने त्ति दारमहुणा अन्नो देहा गिहाउ पुरिसो व्व ।
तज्जीवतस्सरीरियमयघायत्थं इमं भणिअं ॥ २६४ ॥
*देहिंदियाइरित्तो आया खलु तदुवलद्धअत्थाणं ।
तव्विगमेवि सरणओ गेहगवक्खेहिं पुरिसो व्व ॥ २६५ ॥
*न उ इंदियाइं उवलद्धिमंति विगएसु विसयसंभरणा ।
जह गेहगवक्खेहिं जो अणुसरिया स उवलद्धा ॥ २६६ ॥
*संपयमसुत्तदारं अइंदियत्ता अच्छेयसेयत्ता ।
रूवाइविरहओ वा अणाइपरिणामभावाओ ॥ २६७ ॥
*छउमत्थाणुवलंभा तहेव सव्वण्णुवयणओ चेव ।
लोयाइपसिद्धीओ जीवोऽमुत्तो त्ति नायव्वो ॥ २६८ ॥
*णिच्चो त्ति दारमहुणा णिच्चो अविणासि सासओ जीवो।
भावत्ते सइ जम्माभावाउ नहं व विन्नेओ ॥ २६९ ॥
*संसाराओ आलोयणाउ तह पच्चभिन्नभावाओ ।
खणभंगविघायत्थं भणियं तेलोक्कदंसीहिं ॥ २७० ॥
*लोगे वेए समए निच्चो जीवो विभासओ अम्हं ।
इहरा संसाराई सव्वं पि न जुज्जए तस्स ॥ २७१ ॥
*कारणअविभागाओ कारणअविणासओ य जीवस्स ।
निच्चत्तं विन्नेयं आगासपडाणुमाणाओ ॥ २७२ ॥
*हेउप्पभवो बंधो जम्माणंतरहयस्स नो जुत्तो ।
तज्जोगविरहओ खलु चोराइघडाणुमाणाओ ॥ २७३
‡बंधस्स पच्चयाओ संवज्झइ बंधपच्चया जीवो ।
एगंतखणियणिच्चत्तवायघायत्थमिइ सुत्तं ॥

ओगाहणा य सुहुमा तस्स पएसा असंखेज्जा ॥ २८५ ॥
*पत्थेण व कुलएण व जह कोइ मिणेज्ज सव्वधन्नाइं ।
एवं मविज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
णामं ठवणसरीरे गई णिकायत्थिकाय दविए य ।
माउगपज्जवसंगहभारे तह भावकाए य ॥ २८७ ॥
[एक्केको उ, दुहा जाओ एगो चिट्ठइ एगो मारिओ ।
जीवंतो मएण मारिओ तल्लव माणव केण हेउणा ॥२८८॥
एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
उच्चारियत्थसरिसाण कित्तणं सेसगाणं पि ॥ २८९ ॥
दव्वं सत्थग्गिविसं नेहंबिलखारलोणमाईयं ।
भावो उ दुप्पउत्तो वाया काओ अविरई अ ॥ २९० ॥
किंची सकायसत्थं किंचो परकाय*तदुभयं किंचि ।
एय तु दव्वसत्थं भावे अस्संजमो सत्थं ॥ २९१ ॥
बीए जोणिब्भूए जीवो वुक्कमइ सो य अन्नो वा ।
जोवि य मूले जीवो सो वि य पत्ते पढमयाए ॥ २९२ ॥
*विद्धत्थाऽविद्धत्था जोणी जीवाण होइ नायव्वा ।
तत्थ अविद्धत्थाए वुक्कमई सो य अन्नो वा ॥ २९३ ॥
*जो पुण मूले जीवो सो निव्वत्तेइ जा पढमपत्तं ।
कंदाइ जाव बीय सेसं अन्ने पकुव्वंति ॥ २९४ ॥
*सेसं सुत्तप्फासं काए काए अहक्कमं बूया ।
अज्झयणत्था पंच य पगरणपयवंजणविसुद्धा ॥ २९५ ॥
[सोयालं भंगसयं पच्चक्खाणम्मि जस्स उवलद्धं ।
सो पच्चक्खाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
जीवाजीवाभिगमो आयारो चेव धम्मपन्नत्ती ।
तत्तो चरित्तधम्मो चरणे धम्मे य एगट्ठा ॥ २९७ ॥

॥ छज्जीवणिया-णिज्जुत्ती समत्ता ॥

‡बंधस्स पञ्चया खलु मिच्छत्तं अविरई कसाया य।
जोगपमाओ लेसा चोराइघडाणुमाणस्स ॥
‡अत्थि विरुद्धा भावा निञ्चो जो य खलु कुंभओ धम्मो।
सविकारात्थुवलंभा अविणासी पुग्गलो णेओ ॥
*अविणासी खलु जीवो विगारणुवलंभओ जहागासं।
उवलंभंति विगारा कुंभाइविणासिदव्वाणं ॥ २७४ ॥
निरामयआमयभावा बालकयाणुसरणादुवत्थाणा।
सुत्ताईहिं अगहणा जाईसरणा थणभिलासा ॥ २७५ ॥
*रोगस्सामयसन्ना बालकयं जं जुवाणुसंभरइ।
जं कयमन्नम्मि भवे तस्सेवन्नत्थुवत्थाणा ॥ २७६ ॥
*णिच्चो अणिंदियत्ता खणिओ न वि होइ जाइसंभरणा।
थणअभिलासा य तहा अमओ नउ मिम्मउ व्व घडो ॥
सव्वन्नुवदिट्ठत्ता सकम्मफलभोयणा अमुत्तत्ता।
जीवस्स सिद्धमेव निच्चत्तममुत्तमन्नत्तं ॥ २७८ ॥
*कत्त त्ति दारमहुणा सकम्मफलभोइणो जओ जीवा।
वाणियकिसीवला इव कविलमयनिसेहणं एयं ॥ २७९ ॥
*वावि त्ति दारमहुणा देहव्वावी मओऽग्गिउण्हं व।
जीवो न उ सव्वगओ देहे लिंगोवलभाओ ॥ २८० ॥
*अहुणा गुणि त्ति दारं होइ गुणेहिं गुणि त्ति विन्नेओ।
ते भोगजोगउवओगमाइ रुवाइ व घडस्स ॥ २८१ ॥
*उड्ढगइत्ति अहुणा अगुरुलहुत्ता सभावउड्ढगई॥
दिट्ठतऽलाउएणं एरंडफलाइएहिं च ॥ २८२ ॥
*अमओ य होइ जीवो कारणविरहा जहेव आगासं।
समयं च होऽनिच्चं मिम्मयघडतंतुमाईयं ॥ २८३ ॥
*साफल्लदारमहुणा णिच्चाणिच्चपरिणामिजीवंमि।
होइ तयं कम्माणं इहरेगसभावओऽजुत्तं ॥ २८४ ॥
*जीवस्स उ परिमाणं वित्थरओ जाव लोगमेत्तं तु।

ओगाहणा य सुहुमा तस्स पएसा असंखेज्जा ॥ २८५ ॥
*पत्थेण व कुलएण व जह कोइ मिणेज्ज सव्वधन्नाइं ।
एवं मविज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
णामं ठवणसरीरे गई णिकायत्थिकाय दविए य ।
माउगपज्जवसंगहभारे तह भावकाए य ॥ २८७ ॥
†एकेको उ, दुहा जाओ एगो चिट्ठइ एगो मारिओ ।
जीवंतो मएण मारिओ तल्लव माणव केण हेउणा ॥२८८॥
एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
उच्चारियत्थसरिसाण कित्तणं सेसगाणं पि ॥ २८९ ॥
दव्वं सत्थग्गिविसं नेहंबिलखारलोणमाईय ।
भावो उ दुप्पउत्तो वाया काओ अविरई अ ॥ २९० ॥
किंची सकायसत्थं किंची परकाय॰तदुभयं किंचि ।
एय तु दव्वसत्थं भावे अस्संजमो सत्थं ॥ २९१ ॥
बीए जोणिब्भूए जीवो वुक्कमइ सो य अन्नो वा ।
जोवि य मूले जीवो सो वि य पत्ते पढमयाए ॥ २९२ ॥
*विद्धत्थाऽविद्धत्था जोणी जीवाण होइ नायव्वा ।
तत्थ अविद्धत्थाए वुक्कमई सो य अन्नो वा ॥ २९३ ॥
*जो पुण मूले जीवो सो निव्वत्तेइ जा पढमपत्तं ।
कंदाइ जाव बीयं सेसं अन्ने पकुव्वंति ॥ २९४ ॥
*सेसं सुत्तप्फासं काए काए अहक्कमं बूया ।
अज्झयणत्था पंच य पगरणपयवंजणविसुद्धा ॥ २९५ ॥
†सोयालं भंगसयं पच्चक्खाणम्मि जस्स उवलद्धं ।
सो पच्चक्खाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
जीवाजीवाभिगमो आयारो चेव धम्मपन्नत्ती ।
तत्तो चरित्तधम्मो चरणे धम्मे य एगट्ठा ॥ २९७ ॥

॥ छज्जीवणिया-णिज्जुत्ती समत्ता ॥

॥ पंचममज्झयणं ॥

*मूलगुणा वक्खाया उत्तरगुणअवसरेण आयायं ।
पिंडज्झयणमियाणिं निक्खेवो नामनिप्फन्नो ॥ २९८ ॥
पिंडो य एसणा य दुपयं नामं तु तस्स नायव्वं ।
चउचउनिक्खेवेहिं परूवणा तस्स कायव्वा ॥ २९९ ॥
नामं ठवणा पिंडो दव्वे भावे य होइ नायव्वो ।
गुलओयणाइ दव्वे भावे कोहाइया चउरो ॥ ३०० ॥
पिंडि संघाए जम्हा ते उइया संघया य संसारे ।
संघाययंति जीवं कम्मेणट्ठप्पगारेण ॥ ३०१ ॥ दारं ॥
दव्वेसणा उ तिविहा सच्चित्ताचित्तमीसदव्वाणं ।
दुपयचउप्पयअपया नरगयकरिसावणदुमाणं ॥ ३०२ ॥
भावेसणा वि दुविहा पसत्थ अपसत्थगा य नायव्वा ।
नाणाईण पसत्था अपसत्था कोहमाईणं ॥ ३०३ ॥
भावस्सुवगारित्ता एत्थं दव्वेसणाए अहिगारो ।
तीइ पुण अत्थजुत्ती वत्तव्वा पिंडनिज्जुत्ती ॥ ३०४ ॥
पिंडेसणा य सव्वा संखेवेणोयरइ नवसु कोडीसु ।
न हणइ ण पयइ न किणइ कारावणअणुमईहिं णव ॥३०५॥
सा नवहा दुह कीरइ उग्गमकोडी विसोहिकोडी य ।
छसु पढमा ओयरइ कीयतियम्मी विसोही उ ॥ ३०६ ॥
*कोडीकरणं दुविहं उग्गमकोडी विसोहिकोडी य ।
उग्गमकोडी छक्कं विसोहिकोडी अणेगविहा ॥ ३०७ ॥
कम्मुद्देसियचरिमतिगं पूइयं मीसचरिमपाहुडिया ।
अज्झोयर अविसोही विसोहिकोडी भवे सेसा ॥ ३०८ ॥
नव चेवट्ठारसगा सत्तावीसा तहेव चउपन्ना ।
नउई दो चेव सया सत्तरिया हुंति कोडीणं ॥ ३०९ ॥
रागाई मिच्छाई रागाई समणधम्मनाणाई ।
नव नव सत्तावीसा नव नउईए य गुणगारा ॥ ३१० ॥

॥ पिंडेसणनिज्जुत्ती समत्ता ॥

॥ छट्ठमज्झयणं ॥

जो पुव्विं उद्दिट्ठो आयारो सो अहीणमइरित्तो ।
सच्चेव य होइ कहा आयारकहाए महईए ॥ ३११ ॥
धम्मो बावीसविहो अगारधम्मोणगारधम्मो अ ।
पढमो अ बारसविहो दसहा पुण बीयओ होइ ॥ ३१२ ॥
पंच य अणुव्वयाइं गुणव्वयाइं च होंति तिन्नेव ।
सिक्खावयाइं चउरो गिहिधम्मो बारसविहो य ॥ ३१३ ॥
खंती य मद्दवज्जव मुत्ती तवसंजमे य बोद्धव्वे ।
सच्चं सोयं आकिंचणं च बंभं च जइधम्मो ॥ ३१४ ॥
धम्मो एसुवइट्ठो अत्थस्स चउव्विहो उ निक्खेवो ।
ओहेण छव्विहत्थो चउसट्ठिविहो विभागेणं ॥ ३१५ ॥
धन्नाइं रयण थावर दुपय चउप्पय तहेव कुविअं च ।
ओहेण छव्विहत्थो एसो धीरेहि पण्णत्तो ॥ ३१६ ॥ दारं ।
चउवीसा चउवीसा तिगदुगदसहा अणेगविह एव ।
एएसिं सव्वेसिं विभागमहयं पवक्खामि ॥ ३१७ ॥
धन्नाइं चउव्वीसं जवगोहुमसालिवीहिसट्ठीया ।
कोद्दवअणुयाकंगूरालगतिलमुग्गमासा य ॥ ३१८ ॥
अयसिहरिमन्थतिपुडगनिप्फावसिलिंदरायमासा य ।
इक्खूमसूरतुवरीकुलत्थ तह धन्नगकलाया ॥ ३१९ ॥
रयणाणि चउव्वीसं सुवण्णतउतंबरययलोहाइं ।
सीसगहिरण्णपासाणवइरमणिमोत्तियपवालं ॥३२०॥
संखो तिणिसागरुचंदणाणि वत्थामिलाणि कट्ठाणि ।
तह चम्मदंतवाला गंधा दव्वोसहाइं च ॥ ३२१ ॥
भूमी घरा य तरुगण तिविहं पुण थावरं मुणेयव्वं ।
चक्कारबद्ध माणुस दुविहं पुण होइ दुपयं तु ॥ ३२२ ॥
गाई महिसी उट्टी अय एलग आस आसतरगा य ।
घोडगगद्दह हाथी चउप्पयं होइ दसहा उ ॥ ३२३ ॥ दारं ।

नाणाविहोवगरण णेगविहं कुप्पलक्खणं होइ ।
एसो अत्थो भणिओ छव्विह चउसट्ठिभेओ उ ॥ ३२४ ॥
कामो चउवीसविहो संपत्तो खलु तहा असंपत्तो ।
संपत्तो, चोद्दसहा दसहा पुण होअसंपत्तो ॥ ३२५ ॥
तत्थ असंपत्तोत्थो चिंता तह सद्ध संसरणमेव ।
विक्कय लज्जनासो पमाय उम्माय तब्भावो ॥ ३२६ ॥
मरणं च होइ दसमो संपत्तं पिय समासओ वोच्छं ।
दिट्ठीए संपाओ दिट्ठीसेवा य संभासो ॥ ३२७ ॥
हसियललियोवगूहियदंतनहनिवायचुंबण होइ ।
आलिंगणमासेवण करणमणंगस्स किड्डा य ॥ ३२८ ॥
धम्मो अत्थो कामो तिन्नेते पिंडिया पडिसवत्ता ।
जिणवयणं उत्तिन्ना असवत्ता होंति नायव्वा ॥ ३२९ ॥
जिणवयणम्मि परिणए अवत्थविहियाणुठाणओ धम्मो ।
सच्छासयप्पयोगा अत्थो वीसंभवो कामो ॥ ३३० ॥
धम्मस्स फल मोक्खो सासयमउलं सिवं आणाबाहं ।
तमभिप्पेया साह्र तम्हा धम्मत्थकाम त्ति ॥ ३३१ ॥
परलोग मुत्तिमग्गो नत्थि हु मोक्खो त्ति बिंति अविहिन्नू ।
सो अत्थि अवितहो जिणमयम्मि पवरो न अन्नत्थ ॥३३२॥
अट्ठारस ठाणाइं आयारकहाए जाइं भणियाइं ।
तेसिं अन्नयरागं सेवंतु न होइ सो समणो ॥ ३३३ ॥
वयछक्कं कायछक्कं अकप्पो गिहिभायणं ।
पलियङ्क निसेज्जा य सिणाणं सोहवज्जणं ॥ ३३४ ॥

॥ धम्मत्थकामनिज्जुत्ती समत्ता ॥

॥ सत्तममज्झयणं ॥

निक्खेवो य चउक्को वक्के दव्वं तु भासदव्वाइं ।
भावे भासासद्दो तस्स उ एगट्ठिया इणमो ॥ ३३५ ॥
वक्कं वयणं च गिरा सरस्सई भारही य गो वाणी ।
भासा पन्नवणी देसणी य वयजोगजोगे य ॥ ३३६ ॥
दव्वे तिविहा गहणे य निसिरणे तह भवे पराघाए ।
भावे दव्वे य सुए चरित्तमाराहणी चेव ॥ ३३७ ॥
आराहणी उ दव्वे सच्चा मोसा विराहणी होइ ।
सच्चामोसा मीसा असच्चमोसा य पडिसेहा ॥ ३३८ ॥
जणवयसम्मयठवणा नामे रूवे पडुच्च सच्चे य ।
ववहारभावजोगे दसमे ओवम्मसच्चे य ॥ ३३९ ॥
कोघे माणे माया लोहे पेज्जे तहेव दोसे य ।
हासभए अक्खाइय उवघाए निस्सिआ दसमा ॥ ३४० ॥
उप्पन्नविगयमीसगजीवमजीवे य जीवअज्जीवे ।
तहणंतमीसगा खलु परित्त अद्धा य अद्धद्धा ॥ ३४१ ॥
आमंतणि आणवणी जायणि तह पुच्छणी अ पन्नवणी ।
पच्चक्खाणी भासा भासा इच्छाणुलोमा य ॥ ३४२ ॥
अणभिग्गहिया भासा भासा अ अभिग्गहंमि बोद्धव्वा ।
संसयकरणी भासा वायड अव्वायडा चेव ॥ ३४३ ॥
सच्चा वि य सा दुविहा पज्जत्ता खलु तहा अपज्जत्ता ।
पढमा दो पज्जत्ता उवरिल्ला दो अपज्जत्ता ॥ ३४४ ॥
सुयधम्मे पुण तिविहा सच्चा मोसा असच्चमोसा य ।
सम्मद्दिट्ठी उ सुओवउत्तु सो भासई सच्चं ॥ ३४५ ॥
सम्मद्दिट्ठी उ सुयंमि अणुवउत्तो अहेउगं चेव ।
जं भासइ सा मोसा मिच्छादिट्ठी वि य तहेव ॥ ३४६ ॥
हवइ उ असच्चमोसा सुयंमि उवरिल्लए तिनाणंमि ।
जं उवउत्तो भण्णइ एत्तो वोच्छं चरित्तंमि ॥ ३४७ ॥

पढमबिइया चरित्ते भासा दो चेव होंति नायव्वा ।
सचरित्तस्स उ भासा सच्चा मोसा उ इयरस्स ॥ ३४८ ॥

नामं ठवणा सुद्धी दव्वसुद्धी य भावसुद्धी य ।
एएसिं पत्तेयं परूवणा होइ कायव्वा ॥ ३४९ ॥

तिविहा उ दव्वसुद्धी तद्दव्वादेसओ पहाणे अ ।
तद्दव्वगमाएसे अणण्णमीसा हवइ सुद्धी ॥ ३५० ॥

वण्णरसगंधफासे समणुण्णा सा पहाणओ सुद्धी ।
तत्थ उ सुक्किल महुरा उ संमया चेव उक्कोसा ॥ ३५१ ॥

एमेव भावसुद्धी तब्भावादेसओ पहाणे य ।
तब्भावगमाएसो अणण्णमीसा हवइ सुद्धी ॥ ३५२ ॥

दंसणनाणचरित्ते तवोविसुद्धी पहाणमाएसो ।
जम्हा उ विसुद्धमलो तेण विसुद्धो हवइ सुद्धो ॥ ३५३ ॥

जं वक्कं वयमाणस्स संजमो सुज्झइ न पुण हिंसा ।
न य अत्तकलुसभावो तेण इदं वक्कसुद्धि त्ति ॥ ३५४ ॥

वयणविभत्तीकुसलस्स संजमंमी समुज्जुयमइस्स ।
दुब्भासिएण हुज्जा हु विराहणा तत्थ जइयव्वं ॥ ३५५ ॥

वयणविभत्तिअकुसलो वओगयं बहुविहं अयाणंतो ।
जइ नवि भासइ किंचो न चेव वइगुत्तयं पत्तो ॥ ३५६ ॥

वयणविभत्तीकुसलो वओगयं बहुविहं वियाणंतो ।
दिवसंपि भासमाणो तहावि वयगुत्तयं पत्तो ॥ ३५७ ॥

पुव्वं बुद्धीइ पेहित्ता पच्छा वयमुदाहरे ।
अचक्खुओ व्व नेतारं बुद्धिमन्नेउ ते गिरा ॥ ३५८ ॥

॥ वक्कसुद्धीए निज्जुत्ती समत्ता ॥

॥ अट्ठममज्झयणं ॥

जो पुव्विं उद्दिट्ठो आयारो सो अहीणमइरित्तो ।
दुविहो अ होइ पणिही दव्वे भावे य नायव्वो ॥ ३६९ ॥
दव्वे निहाणमाई मायपउत्ताणि चेव दव्वाणि ।
भावंमिंदियनोइंदिअ दुविहो उ पसत्थ अपसत्थो ॥ ३६० ॥
सद्देसु य रूवेसु य गंधेसु रसेसु तह य फासेसु ।
न वि रज्जइ न वि दुस्सइ एसा खलु इंदियप्पणिही ॥३६१॥
सोइंदियरस्सीहि उ मुक्काहि सद्दमुच्छिओ जीवो ।
आइयइ अणाउत्तो सद्दगुणसमुट्ठिए दोसे ॥ ३६२ ॥
जह एसो सद्देसुं एसेव कमो उ सेसएहिं पि ।
चउहिं पि इंदिएहिं रूवे गंधे रसे फासे ॥३६३ ॥
जस्स खलु दुप्पणिहियाणि इंदियाइं तवं चरंतस्स ।
सो हीरइ असहीणेहिं सारही वा तुरंगेहिं ॥ ३६४ ॥
अहवा वि दुप्पणिहिइंदिओ उ मज्झरए समो होइ ।
अप्पणिहिइंदिओ पुण हवइ उ अओ चेव ॥
कोहं माणं मायं लोहं च महब्भयाणि चत्तारि ।
जो रुंभइ सुद्धप्पा एसो नोइंदिअप्पणिही ॥ ३६५ ॥
जस्स वि अ दुप्पणिहिया होंति कसाया तवं चरंतस्स ।
सो वालतवस्सी विय गयण्हाणपरिस्समं कुणइ ॥ ३६६ ॥
सामण्णमणुचरंतस्स कसाया जस्स उक्कडा होंति ।
मन्नामि उच्छुपुप्फं व निप्फलं तस्स सामण्णं ॥ ३६७ ॥
एसो दुविहो पणिही सुद्धो जइ दोसु तस्स तेसिं च ।
एत्थो पसत्थमपसत्थ लक्खणमज्झत्थनिप्फन्नं ॥ ३६८ ॥
मायागारवसहिओ इंदियनोइंदिएहिं अपसत्थो ।
धम्मत्था य पसत्थो इंदियनोइंदियप्पणिही ॥ ३६९ ॥
अट्ठविहं कम्मरयं बंधइ अपसत्थपणिहिमाउत्तो ।
तं च्चेव खवेइ पुणो पसत्थपणिहीसमाउत्तो ॥ ३७० ॥

दंसणनाणचरित्ताणि संजमो तस्स साहणट्ठाए ।
पणिही पउंजियव्वो अणाययणाइं च वज्जाइं ॥ ३७१ ॥
दुप्पणिहिअजोगी पुण लंछिज्जइ संजमं अयाणंतो ।
चीसत्थनिसट्ठंगो व्व कंटइल्ले जह पडंतो ॥ ३७२ ॥
सुप्पणिहियजोगी पुण न लिप्पई पुव्वभणियदोसेहिं ।
निद्दहइ य कम्माइं सुक्कतणाइं जहा अग्गी ॥ ३७३ ॥
तम्हा उ अप्पसत्थं पणिहाणं उज्झिऊण समणेणं ।
पणिहाणंमि पसत्थे भणिओ आयारपणिहि त्ति ॥ ३७४ ॥
छक्कायां समिईओ तिन्नि य गुत्तीओ पणिहि दुविहाओ ।
आयारप्पणिहीए अहिगारा हुंति चउरेए ॥ ३७५ ॥

॥ आयारप्पणिहिनिज्जुत्ती समत्ता ॥

। नवममज्झयणं ।

विणयस्स समाहीए णिक्खेवो होइ दोण्हवि चउक्को ।
दव्वविणयंमि तिणिसो सुवण्णमिच्चेवमाईणि ॥ ३७६ ॥
लोगोवयारविणयो अत्थनिमित्तं च कामहेउं च ।
भयविणयमोक्खविणयो विणयो खलु पंचहा होइ ॥ ३७७ ॥
अब्भुट्ठाणं अंजलि आसणदाणं च अइहिपूया य ।
लोगोवयारविणयो देवयपूया अ विहवेणं ॥ ३७८ ॥
अब्भासवित्ति छंदाणुवत्तणं देसकालदाणं च ।
अब्भुट्ठाणं अंजलि आसणदाणं च अत्थकए ॥ ३७९ ॥
एमेव कामविणओ भए अ नेयव्वमाणुपुव्वीए ।
मोक्खंमि वि पंचविहो परूवणा तस्सिमा होइ ॥ ३८० ॥
दंसणनाणचरित्ते तवे य तह ओवयारिए चेव ।
एसो उ मोक्खविणओ पंचविहो होइ नायव्वो ॥ ३८१ ॥
दव्वाण सव्वभावा उवइट्ठा जे जहा जिणवरेहिं ।
ते तह सद्दहइ नरो दंसणविणओ हवइ तम्हा ॥३८२॥ दारं ।

नाणं सिक्खइ नाणं गुणेइ नाणेण कुणइ किच्चाइं ।
नाणी नवं न बंधइ नाणविणीओ हवइ तम्हा ॥ ३८३ ॥
अट्ठविहं कम्मचयं जम्हा रित्तं करेइ जयमाणो ।
नवमन्नं च न बंधइ चरित्तविणओ हवइ तम्हा ॥ दारं ।
अवणेइ तवेण तमं उवणेइ अ सग्गमोक्खमप्पाणं ।
तवविणयनिच्छयमई तवोविणीओ हवइ तम्हा ॥ दारं ।
अह ओवयारिओ पुण दुविहो विणओ समासओ होइ ।
पडिरूवजोगजुंजण तह य अणासायणाविणओ ॥ ३८६ ॥
पडिरूवो खलु विणओ काइअजोए य वाइ माणसिओ ।
अट्ठ चउव्विह दुविहो परूवणा तस्सिमा होइ ॥ ३८७ ॥
अब्भुट्ठाणं अंजलि आसणदाणं अभिग्गह किई अ ।
सुस्सूसणमणुगच्छण संसाहण काय अट्ठविहो ॥ ३८८ ॥
हियमियअफरुसवाई अणुवीईभासि वाइओ विणओ ।
अकुसलचित्तनिरोहो कुसलमणउदीरणा चेव ॥ ३८९ ॥
पडिरूवो खलु विणओ पराणुअत्तिमइओ मुणेयव्वो ।
अप्पडिरूवो विणओ नायव्वो केवलीणं तु ॥ ३९० ॥
एसो मे परिकहिओ विणओ पडिरूवलक्खणो तिविहो ।
बावन्नविहिविहाणं बेंति अणासायणाविणयं ॥ ३९१ ॥
तित्थयरसिद्धकुलगणसंघकियाधम्मनाणनाणीणं ।
आयरियथेरउवज्झायगणीणं तेरस पयाणि ॥ ३९२ ॥
अणसायणा य भत्ती बहुमाणो वन्नसंजलणया य ।
तित्थगराई तेरस चउग्गुणा होंति बावन्ना ॥ ३९३ ॥ दारं ॥
दव्वं जेण व दव्वेण समाही आहिअं च जं दव्वं ।
भावसमाहि चउव्विह दंसणनाणे तवचरित्ते ॥ ३९४ ॥

॥ विणयसमाहीनिज्जुत्ती समत्ता ॥

॥ दसममज्झयणं ॥

नामं ठवण सयारो दव्वे भावे य होइ नायव्वो ।
दव्वे पसंसमाई भावे जीवो तदुवउत्तो ॥ ३९५ ॥
निद्देसपसंसाए अत्थीभावे अ होइ उ सगारो
निद्देसपसंसाए अहिगारो एत्थ अज्झयणे॥ ३९६ ॥
जे भावा दसवेयालियम्मि करणिज्ज वण्णिअ जिणेहिं ।
तेसिं समावणं विति जो भिक्खू भण्णइ स भिक्खू ॥३९७॥
चरगमरुगाइयाणं भिक्खुवजीवीण काउणमपोहं ।
अज्झयणगुणनिउत्तो होइ पसंसाइ उ सभिक्खूं ॥ ३९८ ॥
भिक्खुस्स य निक्खेवो निरुत्तएगट्ठियाणि लिंगाणि ।
अगुणट्ठिओ न भिक्खू अवयवा पंच दाराइं ॥ ३९९ ॥दारं॥
णाम ठवणा भिक्खू दव्वभिक्खू अ भावभिक्खू अ ।
दव्वंमि आगमाई अन्नोवि य पज्जवो इणमो ॥ ४०० ॥
भेयओ भेयणं चेव भिंदियव्व तहेव य ।
एएसिं तिण्ह पि य पत्तेयपरूवण वोच्छं ॥ ४०१ ॥
जह दारुकम्मगारो भेअणभित्तव्वसंजुओ भिक्खू ।
अन्नेवि दव्वभिक्खू जे जायणगा अविरया अ ॥ ४०२ ॥
गिहिणो वि सयारंभग उज्जुप्पन्नं जणं विमग्गंता ।
जीवणियदीणकिविणा ते विज्जा दव्वभिक्खु त्ति ॥ ४०३ ॥
मिच्छद्दिट्ठी तसथावराण पुढवाइबिंदियाईण ।
निच्चं वहकरणरया अबंभचारी य संचइया ॥ ४०४ ॥
दुपयचउप्पयधणधण्णकुवियतियतियपरिग्गहे निरया ।
सच्चित्तभोइ पयमाणगा य उद्दिट्ठभोई य ॥ ४०५ ॥
करणतिए जोयतिए सावज्जे आयहेउ पर उभये ।
अट्ठाणट्ठपवत्ते ते विज्जा दव्वभिक्खु त्ति ॥ ४०६ ॥ दारं ।
इत्थी परिग्गहाओ आणादाणाइभावसंगाओ ।
सुद्धतवाभावाओ कुतित्थियाऽबंभचारि त्ति ॥ ४०७ ॥

आगमओ उवउत्तो तग्गुणसंवेयओ उ भावंमि ।
तस्स निरुत्तं भेयगभेयणभेत्तव्वएण तिहा ॥ ४०८ ॥
भेत्तागमोवउत्तो दुविह तवो भेयणं च भेत्तव्वं ।
अट्ठविहं कम्मखुहं तेण निरुत्तं सभिक्खु त्ति ॥ ४०९ ॥
भिंदंतो य जह खुहं भिक्खू जयमाणओ जई होइ ।
संजमचरओ चरओ भवं खवेंतो भवंतो उ ॥ ४१० ॥
जं भिक्खमेत्तवित्ती तेण व भिक्खू खवेइ जं व अणं ।
तवसंजमे तवस्सि त्ति यावि अन्नो वि पज्जाओ ॥ ४११
तिन्ने ताई दविए वई य खंते य दंत विरए य ।
मुणि तावस पन्नवगुज्जु भिक्खु बुद्धे जइ विऊ य ॥ ४१२
पव्वइए अणगारे पासंडी चरग बंभणे चेव ।
परिवायगे य समणे निग्गंथे संजए मुत्ते ॥ ४१३ ॥
साहू लूहे य तहा तीरट्ठी होइ चेव नायव्वो ।
नामाणि एवमाईणि होंति तवसंयमरयाणं ॥ ४१४ ॥ दारं ।
संवेगो निव्वेगो विसयविवेगो सुसीलसंसग्गो ।
आराहणा तवो नाणदंसणचरित्तविणओ य ॥ ४१५ ॥
खंती य मद्दवज्जव विमुत्तया तह अदीणय तितिक्खा ।
आवस्सगपरिसुद्धी य होंति भिक्खुस्स लिंगाइं ॥ ४१६ दारं ।
अज्झयणगुणी भिक्खू न सेस इइ णे पइण्ण को हेऊ ।
अगुणत्ता इइ हेऊ को दिट्ठंतो सुवण्णमिव ॥ ४१७ ॥
विसघाइ रसायण मंगलत्थ विणिए पयाहिणावत्ते ।
गरुए अडज्झऽकुत्थे अट्ठ सुवण्णे गुणा भणिया ॥ ४१८ ॥
चउकारणपरिसुद्धं कसछेअणतावतालणाए य ।
जं तं विसघाइरसायणाइगुणसंजुयं होइ ॥ ४१९ ॥
तं कसिणगुणोवेयं होइ सुवण्णं ण सेसयं जुत्ती ।
न हि नामरूवमेत्तेण एवमगुणो हवइ भिक्खू ॥४२०॥

जुत्तीसुवन्नगं पुण सुवण्णवण्णं तु जइवि कीरिज्जा ।
न हु होइ तं सुवण्ण सेसेहि गुणेहिं संतेहिं ।।४२१॥
जे अज्झयणे भणिया भिक्खुगुणा तेहि होइ सो भिक्खू ।
वण्णेणं जच्चसुवण्णगं व संते गुणनिहिंमि ॥ ४२२ ॥
जो भिक्खू गुणरहिओ भिक्खं गिण्हइ न होइ सो भिक्खू
वण्णेणं जुत्तिसुवण्णगं व असई गुणनिहिंमि ॥४२३॥
उद्दिट्ठकडं भुंजइ छक्कायपमद्दणो घरं कुणइ ।
पच्चक्खं च जलगए जो पियइ कहं नु सो भिक्खू ॥४२४॥
तम्हा जे अज्झयणे भिक्खुगुणे तेहिं होइ सो भिक्खू ।
तेहिं य सउत्तरगुणेहिं होइ सो भावियतरो उ ॥४२५॥

॥ सभिक्खुनिज्जुत्ती समत्ता ॥

। पढमा चूलिया ।

संजमचरित्ततवनियमगुणकलियसीयकलिए य ।
अज्जवमद्दवलाघवसतीए मज्झिओ चेव ॥४२६॥
दव्वे खेत्ते काले भावंमि य चूलियाअ निक्खेवो ।
त पुण उत्तरतंतं सुहगहियत्थं तु सगहणी ॥४२७॥
दव्वे सच्चित्ताई कुक्कुडचूडामणी मयूराई ।
खेत्तंमि लोग निक्कुड मंदरचूडा य कूडाइ ॥४२८॥
अइरित्त अहिगमासा अहिगा संवच्छरा य कालंमि ।
भावे खओवसमिए इमा उ चूला मुणेयव्वा ॥४२९॥
दव्वे दुहा उ कम्मे नोकम्मरई अ सव्वदव्वाइ ।
भावरई तस्सेव उ उदए एमेव अरई वि ॥४३०॥
दव्वरई खलु दुविहा कम्मरई चेव नो य कम्मरई ।
कम्मरइ वेयणीए नोकम्मरई य सद्दाइ ॥४३१॥

वक्कं तु पुव्वभणियं धम्मे रइकारगाणि वक्काणि।
जेणमिमीए तेणं रइवक्केसा हवइ चूडा ॥४३२॥
जह नाम आउरस्सिह सीवणछेज्जेसु कीरमाणेसु।
जंतणमपत्थकुच्छाऽऽमदोसविरई हियकरी उ ॥४३३॥
अट्ठविहकम्मरोगाउरस्स जीवस्स तह तिगिच्छाए।
धम्मे रई अधम्मे अरई गुणकारिणी होइ ॥४३४॥
सज्झायसंजमतवे वेयावच्चे य झाणजोगे य।
जो रमई, ना रमई असंजमम्मि सो वच्चई सिद्धिं ॥४३५॥
तम्हा धम्मे रइकारगाणि अरइकारगाणि उ अहम्मे।
ठाणाणि ताणि जाणे जाई भणियाणि अज्झयणे ॥४३६॥

॥ रइवक्कनिज्जुत्ती समत्ता ॥

॥ बीया चूलिया ॥

जं पुव्वचरियं खलु अज्झयणे सत्तमंमि वक्कं तु।
त चेव य होइ इमं पढमज्झयणंमि चूलाए ॥४३७॥
रच्चेगइदेयणियं नो कम्मे सहमाइ रइजणया।
भावरई तस्सेव उ उदए एमेव अरई वि ॥४३८॥
सद्दरसरूवगंधा फासा रइकारयाणि दव्वाणि।
दव्वरई भावरई उदए एमेव अरई वि ॥४३९॥
उदएण समुप्पज्जइ परीसहाणं तु सा भवे अरई।
णिज्जरपट्ठं च काउं सम्मं अणियासणिज्जाओ ॥४४०॥
अहिगारो पुव्वुत्तो चउव्विहो विइयचूलियज्झयणे।
सेसाणं दाराणं अहकमं फासणा होइ ॥४४१॥
दव्वे सरीरभविओ भावेण उ संजओ इहं तस्स।
उग्गहिया पग्गहिआ विहारचरिया मुणेयव्वा ॥४४२॥

अणिएयं पइरिक्कं अन्नाय सामुयाणियं उंछं ।
अप्पोवही अकलहो विहारचरिया इसिपसत्था ॥४४३॥
छहि मासेहि अहीयं अज्झयणमिणं तु अज्जमणएण ।
छम्मासा परियाओ अह कालगओ समाहीए ॥ ४४४ ॥
आणंदअसुपायं कासी सेज्जंभवा तहिं थेरा ।
जसभद्दस्स य पुच्छा कहणा य वियालणा संघे ॥४४५॥
तुम्हारिसा वि पुरिसा जइवि हरिज्जंति दउसोएणं ।
ता कत्थ चिरं होही धीरत्तमणिंदिअ ठाणे ॥४४६॥
आओ दो चूलाओ आणीआ जक्खिणीए अज्जाए ।
सीमंधरपासाओ भवियाण विबोहणट्ठाए ॥४४७॥

॥ दसवेआलियनिज्जुत्ती समत्ता ॥

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* एतच्चिह्नाङ्किता गाथा भाष्यगाथा इति नाम्ना निर्दिष्टा दृश्यन्ते ।
† एतच्चिह्नाङ्किता गाथा हरिभद्रसूरिकृतटीकाया न व्याख्याता ।
‡ एतच्चिह्नाङ्किता गाथा हरिभद्रसूरिभिष्टीकायां लिखिता ।

DASAVEĀLIYA SUTTA

NOTES

CHAPTER I

The title of the book is दसवेआलिय (Sk. दशवैकालिक) The Traditional view explaining the term दसवेआलिय is put forth by the निर्युक्ति in Gâthas 12-14 सामाइय-अणुकमओ वण्णेउ विगयपोरिसीए उ । निज्जूढं किर सेज्जभवेण दसकालियं तेण ॥ जेण व जं व पडुच्च जत्तो जावन्ति जह य ते ठविया । सो तं च तओ ताणि य तहा य कमसो कहेयव्वं ॥ सेज्जभवं गणधरं जिणपडिमादसणेण पडिवुद्ध । मणगपियरं दसकालियस्स निज्जूहगं वंदे ॥ The story can be briefly given as follows-Vardhamana, the last Tirthankara had his pupil सुधर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church He began to search one from among householders. He thought of a Brahmana named सेज्जभव (Sk. शय्यंभव) as a suitable person to succeed him He sent two of his pupils to सेज्जभव at Rajagriha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जभव and on being refused they should exclaim "alas ! Religious Truth is not known !" and walk away The

pupils did as they were instructed सेज्जभव was set a-thinking and he approached his teacher and asked him about the Truth The teacher said at first that the Vedas were the Truth सेज्जभव thereupon drew out the sword and repeated the question The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near their Head, Prabhava He questioned Prabhava about Religious Truth and Prabhava instrueted him सेज्जभव became a monk and came to possess the knowledge of the Fourteen Purvas The relatives of सेज्जभव felt very much when the latter became a monk especially because he had no issue They asked his wife whether she felt anything in the womb on which she replied she slightly (मणग) felt the presence of a fœtus She was then pregnant and duly gave birth to a son who was named मणग on account of the remark उवलक्खेमि मणग made by his mother When the boy became eight years old, he made queries of his mother about his father On learning that his father had become a monk, the boy left his house to see his father whom

he met in the city of Champā The boy also became a monk The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence he extracted religious precepts from the Pūrva books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks As a consequence the composition of सेज्जंभव came to be known as वेकालिक As the number of chapters–excluding the two appendix chapters—is ten the name given to the Sūtra is Dasaveāliya sutta' (Sk दशवैकालिक सूत्र) The Niryukti calls the book by the name दसकालिय also The book has 10 chapters–designated अज्झयण (Sk अध्ययन) The Niryukti cites the following regarding the extraction of the matter of the book from the Pûrva books —आयप्पवायपुव्वा निज्जूढा होइ धम्मपण्णत्ती । कम्मप्पवायपुव्वा पिंडस्स उ एसणा तिविहा ॥ सच्चप्पवायपुव्वा निज्जूढा होइ वक्कसुद्धी उ । अवसेसा निज्जूढा नवमस्स उ तइयवत्थूओ ॥ बिइओ वि य आएसो गणिपिडगाओ दुवालसंगाओ । एयं किर निज्जूढं मणगस्स अणुग्गहट्ठाए ॥ निर्युक्ति 16 18

St 1 The term 'dharma' is here defined and explained to be a collection of three things —abstinence from injury self-restraint and austerities The term अहिंसा (abstinence from injury) refers to the general attitude of mercy

to living beings, known technically as प्राणातिपात-विरति or प्राणिदया which forms the First Vow in Jainism The term सयम (self-restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration The word संयम is equivalent to आस्रवद्वारोपरम The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like The observance of this three-fold religion is the highest bliss The term धर्म is derived from धृ to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions cf दुर्गतिप्रसृतान् जीवान्यस्माद्धारयते तत । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत· ॥

St 2-3 रसं आवियइ (Sk रस आपिबति) sucks the flower-juice The word श्रमण is explained as श्राम्यन्ति तपस्यन्ति इति श्रमणा । It is defined as य· सम सर्वभूतेपु त्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा श्रमणोसौ प्रकीर्तित ॥ The word श्रमण occurs in Panini (2-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature A Prakrit verse refers to monks of five different sects cf — 'निग्गथ-सक्क-तावस-गेरुय-आजीव पचहा समणा " The word मुत्ता (Sk मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion

of possession-external as well as internal सति माहवो (Sk. सन्ति साधव or शान्ति-साधव) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि) cf निर्युक्ति 'सति विज्जति त्ति य सति सिद्धि य साहेंति निर्युक्ति 121 दाण० (Sk (दानभक्तैषणे रता) Always given to accepting what is given (दान), what is clean (भक्त i e प्रासुक) and what is free from faults of begging (एषणा) in connection with searching (गवेषणा), receiving (ग्रहणैषणा) and use (परिभोगैषणा) The two stanzas signify that the monk is to go *from house to house in high and low families* and accept food in no way prepared or meant for him just as a bee moves from flower to flower and sucks the juice which is in no way meant for it cf तत्थ समणा तवस्सी परकडपरनिट्ठिय विगयधूम। आहार एसंति जोगाण साहणट्ठाए ॥ णवकोडी परिसुद्ध उग्गमउप्पायणेसणासुद्ध । छाणरक्खणा अहिंस अणुपालणाए ॥ *for* छाण-*wide* वेयण वेयावच्चे इरियाए य संजमट्ठाए । तह पाणवत्तियाए छट्ठं पुण धम्मचिंताए ॥

St 4 वित्ति (Sk वृत्ति) Alms lit maintenance उवहम्मई (Sk उपहन्यते) हम्म्' is the base of the passive of the root हन् The line means 'we shall get alms in such a way that none (i e no living organism earth body etc) would be killed अहागडेसु (Sk यथाकृतेषु) prepared for themselves and their people by the householders रीयन्ते

(Sk रियन्ति or रिणन्ति) go, move to. The reading रीयति appears grammatically better, altsough रोयन्ते appears to be the generally accepted one

St 5. अणिस्सिया (Sk अनिश्रिता) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit बुद्धा (Sk बुद्धा) Conversant with the religious truth The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word cf काय वाय च मण च इंदियाइ च पच दमयति । धारेंति बंभचेर सजमयति कसाए य ॥ ज च तवे उज्जुत्ता तेणेसिं साहुलक्खण पुण्ण । तो साहुणो त्ति भण्णइ साहुणो त्ति निगमण चेय ॥ निर्युक्ति 140, 141

CHAPTER II.

St 1 विसीअंतो [Sk विषीदन्] lit drooping getting loose committing mistakes or faltering at every step. सकप्प [Sk सकल्प] ignoble thought The particle नु is idiomatically used in the sense of censure cf कथं नु स वैयाकरणो योपशब्द प्रयुंक्ते ॥ or कथ नु स राजा यो न रक्षति ।

St 2–3 The two stanzas define the term चाई [Sk त्यागी] which means श्रमण or साधु He is not a real त्यागी or श्रमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his

disposal but one who abandons these things even when he could enjoy them, is a *Tyagi*

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागि or relinquisher in name सुबन्धु was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusara on the throne poisoned the ears of Bindusara against his minister Chanakya *and fraudulently burnt* him to death Before his death, Chānakya left in a casket something like a will which stated that one who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he *remained strictly indifferent* like a *monk* to the several objects if he did not so remain he was to die Subandhu tried the truth of the Statement, and the man, whom he placed in charge died Subandhu, however, who cared *for his life, remained indifferent and lived enjoying* Monks behaving like Subandhu *i e those who do not enjoy only because they cannot afford to do it* are not real *Tyāgins*' but those only are '*Tgāgins*' who behave like Bharata and do not enjoy the various things even though they be at their disposal अच्छन्दा [Sk अच्छन्दाः or अस्ववशाः] not at one's disposal as opposed to साहीण [Sk स्वाधीन] at one's disposal The form अच्छन्दा is Nom pl and

qualifies ये (साधवः). It is used in the literal sense अस्ववशाः here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl. can be understood to be used for the Acc.pl and the word अच्छन्द would then qualify the word पदार्थान् understood, meaning अनात्मवशान् or अविद्यमानान्. *Stanza No 2 refers to such Sādhus in name* as have taken the vow of monk for livelihood Cf. "आजीविकामात्रनिमित्तगृहीतव्रताः, भोक्तुकामा अपि असंपत्तितो नासेवन्ते, न ते त्यागिन उच्यन्ते" दशवैकालिकवृत्ति. पिट्टिकुव्वइ [Sk. पृष्ठीकुर्वन्ति] put at the back, *throw away. The commentator* Haribhadrasûri reads विपिट्टिकुव्वइ as one word, explaining as follows—विविधैः-अनेकै प्रकारैः शुभभावनादिभिः पृष्ठतः करोति-परित्यजति । वि can, however, be taken separately as अपि.

St 4. समाइ पेहाइ [समया प्रेक्षया] *lit.* with the same eye or sight; looking alike at all objects. परिव्वयतो—The word is Nom. Sing. of परिव्वयन्त the pr part. of वय् (व्रज्) with परि. It appears *to be used for the Gen. Sing. as all the commenta*tors explain it. सिया [Sk. स्यात्] is many times used in the sense of कदाचित् (possibly, it may be). The words 'ण मा महं...तीसे' allude to an old *story of a merchant boy who abandoned his* young wife and became a monk. The young

monk openly proclaimed as taught by his preceptor 'ण सा महं०' 'She is not mine, nor am I hers' but all along inwardly thought सा वि मह अहंपि तीसे 'She is mine and I, too, am hers', and felt very much for having abandoned her As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife *putting a qustion whether the daughter of so* and so was living or not If the answar was in the affirmative, he wanted to become a householder again The woman recognised him and *thought that if she gave the correct reply, he* would *abandon monkhood Hence, she replied* that the girl, he inquired about, was given to another Thereupon he appreciated the remark of his preceptor ण सा महं० the truth of which was brought home to him The Stanza states *that if a monk perchance were to think of love*, he should contemplate upon the line ण सा महं०" and at once withdraw his mind from the woman he thinks of

St 5 आयावयाही [Sk आतापय] Mortify the flesh by bodily austerities चय सोगुमल्लं [Sk त्यज सौकुमार्यं] Abandon *delicateness of the body* Many manuscripts read सोगमल्ल The word सोगमल्ल is frequently used in Prakrit and it is also

Uttarâdhyayana पक्खंदे appears to be used for पक्खंदेति or पक्खंदेज्जा The stanza means that serpents belonging to the Agandhana family would rather throw (पक्खंदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them वन्तय [Sk वान्त] vomited

St. 7 The wording धिरत्थु ते is used for the Sk धिगस्तु ते Fie upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame The commentators read the word अजसोकामी also आवेउं [Sk आपातु] The root पिव and पी are used in Prakrit for the Sk root पा to drink The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomit-
अरिष्टनेमि. वन्त [Sk वान्ता] vomited The
" the वृत्ति takes वन्त equal to Sk वान्तं
stands a reference to the various

explained in Prakrita-prakash. In all, there are four alternative forms :—सोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल कामे॰ Overcome desires and, at once misery is automatically overcome (कमियं=क्रान्तं) संपराअ [Sk संपराय] (1) worldly life (2) fight with emotions

St 6–11 Stangas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk राजीमती, too, became a nun and started for mountain रैवतक or Girnar where अरिष्टनेमि was gone On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence रथनेमि refused saying she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराध्ययन ch XXII.

The passage in the उत्तराध्ययन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Das'avaikālika are identical with stanzas 41 to 44, 46 and 49 respectively of the

Uttarâdhyayana पक्खदे appears to be used for पक्खंदंति or पक्खदेज्ञा The stanza means that serpents belonging to the Agandhana family would rather throw (पक्खंदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them. वन्तयं [Sk वान्त] vomited

St. 7 The wording धिरत्थु ते is used for the Sk धिगस्तु ते Fie upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame" The commentators read the word अजसोकामी also आवेउ [Sk आपातुं] The root पिव and पी are used in Prâkrit for the Sk root पा to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्त [Sk वान्तां] vomited The writer of the वृत्ति takes वन्तं equal to Sk. वान्तं and understands a reference to the various

enjoyments of domestic life which रथनेमि vomit ed or abandoned when he became a monk

Sk 8 भोगरायस्स [Sk भोगराज] Jacobi has remarked in his note on उत्तराध्ययन XXII 43 that भोग is a mistake for भोज There was a country as well as a tribe by name भोज, and उग्रसेन the father of राजीमती might have been connected with it The word भोग might have been written for भोज as the former was a very famous Kshat triya clan mentioned in Jain Literature and Scriptures as one much honoured by ऋषभदेव हरिभद्रसूरि explains भोगराज as उग्रसेन The writer of the वृत्ति takes the word भोजराज and explains it उग्रसेन अन्धगवण्हिणो [Sk अन्धकवृष्णे] The commentator Haribhadra explains अन्धकवृष्णि as another name of समुद्रविजय, the father of रथनेमि अन्धक and वृष्णि were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धकवृष्णि, and समुद्रविजय belonged to this clan It is interesting to note that in the Hindu mythology अन्धकवृष्णि is the name of the Yādava clan to which बलराम and कृष्ण belonged while उग्रसेन was the name of the father of कंस and देवकी मा कुले गंधणा होमो [Sk. मा (आवां एवंक्प्रधानकुले) गन्धनौ (i.e गन्धनसर्पसदृशौ) भूव] Let us not be गन्धन Snakes in our noble families Cf जह ण सप्पतुल्ला होमो त्ति भणिय

होइ" Ms ख reads सयम for संजम throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind" The word हड or हढ refers to an aquatic plant The writer of the Vritti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रज्ञापना I, and उत्तरा० II 3 where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St 10 संजयाए [Sk संयतायाः] Of the self-restrained nun The illustration of the elephant brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrasūri

St 11 पुरिसोत्तिम [Sk पुरुषोत्तम] The best of men, used with refernce to रथनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III

St 1. Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themslves well in self restraint, who are free (विप्पमुक्काण) from worldly

matters, who are the protectors of the six groups of living beings, (तायिणं) and who are free from external possessions and internal emotions (निग्गंथाणं) The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाइण्ण [Sk अनाचरित or अनाचीर्ण] lit unpractised For Similar rules see आचारांग (II-1), सूत्रकृतांग (I-9) and उत्तराध्ययन (I-1.)

St. 2 उद्देसिय [Sk. उद्देशिकं] Food prepared by a layman for a particular monk If a monk accepts such food, he commits the second of the sixteen Udgama faults The writer of the Vritti remarks that उद्देशिक includes आधाकर्मिक also- कीयगडं [Sk क्रीतकृतं] made by buying things for the monk (This refers to the eighth of the Udgama faults) णियाग [Sk नित्यक] given as a regular alms to a monk after inviting him, अभिहड [Sk. अभिहृत] brought from a distance for the monk This is possibly the same as अभ्याहृत the eleventh of the Udgama-doshas राइभत्त [रात्रिभक्त] eating at night This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वीयण [Sk वीजन] Fanning.

St 3 संनिही. [Sk संनिधि] *Storing up things* for future use, in cases of emergency for self or others गिहिमत्ते [Sk गृहि-अमत्रं] the pot of the

householder. The commentators translate गिहिमत्त as गृहिमात्र रायपिण्डे किमिच्छए [Sk राजपिण्ड किमिच्छकः] The word रायपिंड means 'royal food' i. e rich food किमिच्छकः means 'food prepared according to the desire of the monk after asking him what he desires' It appears that रायपिंड and किमिच्छअ are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूरि [आगमोदयसमिति edition] appears to take them together. संवाहणं० This line appears to be a line of the Upajâti metre. संवाहण means shampooing, the Sanskrit word is संवाहन हरिभद्रसूरि, however, his given the Sk word संवाहन दन्तपहोयणा [Sk. दन्तप्रधावन] the cleaning of teeth. संपुच्छण [Sk. संप्रश्नः] Query about a layman of a prohibited nature or query about self. पलोयणा [Sk प्रलोचनं] looking.

St 4 अट्ठावय [Sk. अष्टापद or अर्थपद] gambling by playing with counters (सारिद्यूतं), or making remarks about politics नालीए [Sk नालिका] A special variety of playing with dice where the dice are cast on the ground through something like a tube The line अट्ठावयणालीए छत्तस्स य धारणट्ठाए appears to be the line read generally by the Manuscripts, which sounds like a line of the Ârya metre. धारणट्ठाए [Sk धारणार्थाय] The commentator हरिभद्र looks upon धारणट्ठाए as archaic for धारणमनर्थाय He explains it as 'holding the

umbrella for a sinful purpose' i. e holding it when unrequired The writer of the Vritti translates the word as धारणमर्थाय, and explains it as 'holding the umbrella for a purpose' It is likely that there might have been the reading ' छत्तस्स य धारण अणट्ठाए' making the line a line of आर्यागीति तेगिच्छ [Sk चिकित्सा Treatment of the disease. पाणहा [Sk उपानहौ] shoes on the feet—समारंभं च जोइणो [Sk समारम्भश्च ज्योतिष] Kindling of fire.

St 5 सेज्जायर [Sk शय्यातर] A layman who gives residence to the monk. आसंदो [Sk आसन्दो] A raised seat गिहतरनिसेज्जा [गृहान्तरनिषद्या] (1) *Sitting at a place other than one's own residence,* (2) Sitting at a place between two houses उव्वट्टण Sk. उद्वर्तन] Rubbing so as to remove the dirt

St 6 वेयावडिय [Sk वैयावृत्यं] Service Doing any service to the housedolder, just as begging food for him, is prohibited. The word वेयावडिय occurs frequently and is explained by commentators as वैयावृत्य in Sanskrit The word rather corresponds to Sk वैयापृत्य or व्यापृतता आजीववत्तिया [Sk आजीववृत्तिता] Maintaining oneself by following the occupation of the caste or family तत्तानि॰, [Sk तप्तानिर्वृतभोजित्वम्] Drinking that water which is heated (तप्त) no doubt, but which is not finished or accomplished in purity. The water, in order to be निर्वृत or परिणत i e drinkable must be

absolutely boiling which is ascertained by noticing the bubbles thrice on the surface आउरस्सरण [Sk आतुरस्मरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'

St 7 This and the next two stanzas give a list of forbidden articles of food मूलए [Sk मूलक] a white root used for vegetable purposes known by almost the same word in the vernaculars सिङ्गबेर [Sk शृङ्गबेर] wet ginger उच्छुखडे अनिवुडे [Sk इक्षुखण्ड अनिर्वृत] A piece of sugarcane that is not निर्वृत or परिणत i e which is not kept for a sufficiently long time so as to become fit for eating The word अनिर्वृत qualifes मूलए and सिङ्गबेरे also सचित्त [Sk सचित्त] possessed of living organisms आमए [Sk आमक] raw

St 8 There are mentioned here the various kinds of salt prohibited for the use of monks

St 9 There are described here the various treatments of the body prohibited for the monks धूवण [Sk धूपन] exposing one s garment to smoke so that it should dry up The word is also explained to mean smoking' वत्थीकम्म [Sk वस्तिकर्म] Application of oil for vacating the bowels serving the purpose of the enema The words वमन and विरेचन refer to emittants and purgatives respectively by

the use of मदन fruit and myrobalan अजन [Sk अञ्जन] refers to the use of collyrium and the like गायाभग (Sk गात्राभ्यङ्ग) anointing the limbs

St 10 लहुभूयविहारिण [Sk लघुभूतविहारिणा] moving as lightly and freely as the wind The word लघुभूत literally means beeome lightened or light,' and hence '*wind*' *secondarily*

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पचासव० (Sk पश्चास्रवपरिज्ञाता *or* ज्ञात पश्चास्रवा) Those that have known and abandoned consequently, the fivefold influx of Karma like '*injury to living beings*' '*telling a lie*' *etc* The word, in short, refers to the Five Great Vows characterized by a complete abstinence from हिंसा, मृषावाद अदत्तादान मैथुन and परिग्रह तिगुत्ता (Sk त्रिगुप्ता) characterized by the Three Guptis छसु सजया [Sk षट्सु सयता] *Restrained towards* the six groups of living organisms as described in the next chapter पचनिग्गहणा [Sk पञ्चनिग्रहणा] Restraining the five senses धीरा courageous The Commentator explains the word as धिया राजन्तीति धीरा उज्जुदसिणो [Sk ऋजुदर्शिन] Seeing the straight thing viz मोक्ष, i e striving for Release

St 12 पडिसलीण [Sk प्रतिसलीन] Staying in their place of residence

St. 13 परीसहरिऊदंता [Sk परिषहरिपुदान्ता or दान्तपरिषहरिपव] Who have checked down the enemies in the form of the twentytwo Parisahas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarâdhyayana Ch II

St 14 सव्वदुक्खप्पहोणट्ठा [Sk सर्वदुःखप्रहाणार्थाय] All commentators translate the word पहीणट्ठा as प्रक्षयार्थम्. पहाण would be a better reading, although not found in the manuscripts. पक्कमंति [Sk प्रक्रमन्ति] Strive

CHAPTER IV.

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed As the ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छज्जीवणिया [Sk. षड्जीवनिकाय] The conception of life in

matter, which we call dead matter to-day, has been in fact found in India since very ancient times The elements like earth, water etc are stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements For details see आचारांगसूत्र (Ch I-1) and उत्तराध्ययनसूत्र (Ch 36) ' Whatever grows or whatever promotes the growth of other things is living" appears to be the principle to determine the presence of life or otherwise in a thing The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as षड्जीवनिकाय by the commentators Perhaps the original word might have been छज्जीवणियाइया (Sk षड्जीवनिकायिका) or छज्जीवणियाया (Sk षड्जीवनिकाया)

Section 1 आउसं archaic Voc sing of आउस corresponding to Sk आयुष्मन् Sometimes there is found the Nom sing, or, the Voc sing ending in an Anusvara in the Agama literature especially in the case of such words as have got the esponding Sk word ending in अन् See चित्र

(विद्वान्) जय (यतन् irregular for यतमान) The commentators suggest that the words आउस and तेण can be read together as one word, and they give various alternative explanations of the combined words आउसतेंण such as (1) by the long-lived one or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आवसता] or (3) by the considerate one (आमृपता) in which case the word is to be read as आमुसतेण कासवेण [Sk काश्यपेन] by one whose Gotra name is काश्यप सुयक्खाया [Sk सुआख्याता] well explained in the assembly of gods men and asuras The word अक्खाय frequently occurs for आख्यात in the Agamas धम्मपण्णत्ती [Sk धर्मप्रज्ञप्ति] because it leads to the knowledge of religion The Nom Sing धर्मप्रज्ञप्ति is used here for the Abl sing धर्मप्रज्ञप्ते in the sense of हेतु or reason सेयम्मे अहिज्जिउ [Sk श्रेयो मे अध्येतु] It is beneficial for me to read चित्तमंतम क्खाया (चित्तवती आख्याता) is said to be possessed of mind or sensation The word चित्तमत in the neuter gender is archaic or the word might be चित्तमत only, with nasal as additional The writer of the वृत्ति notices the reading चित्तमत्तमक्खाया and explains that पृथ्वी (the earth) possesses a subtle small sensation of चित्तमात्रा, स्तोकचित्तेत्यर्थं । पुढोसत्ता [Sk पृथक्सत्त्वा] With several distinct living organisms The word occurs at several places in the आचारांगसूत्र सत्थपरिणअ (Sk शस्त्रपरिणय)

working of the destroyer Fire sunshine, wind, salt etc are mentioned as शस्त्र or destroyers of life in connection with the earth cf. निर्युक्ति–दव्व सत्थग्गिविसं नेहविलखारलोणमाईअ ॥ अग्गबीया [Sk अग्रबीजा] having seed at the end such as कोरटक and other plants This and the subsequent words mention the variety of the vegetable kingdom अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of full-developed beings of five senses as contrasted with the four groups often mentioned in the Hindu books The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कत, पडिक्कतं etc which refer to the various kinds of movements परमाहम्मिआ [Sk. परमधर्मिका] desirous of happiness (परम) The lengthening of the last vowel of परम is archaic तसकाओ [Sk त्रसकाय] The group known by the name 'trasa' The word त्रस is derived from the root त्रस to feel, to be nervous, and refers to such living organisms as have the capacity to feel It appears that the term त्रस is here used for the last group, as opposed to the term स्थावर used for the first five groups The तत्वार्थाधिगम-सूत्र (II 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्थावर and the rest viz तेज, वायु and beings possessed [two to five senses as त्रस

दड [Sk दण्ड] The word is to be understood in the general sense of smashing beating or troubling The order of the prophet is इच्चर्सि न समणुजाणेज्जा prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble Consequently, the monk is to make a solemn declaration before his preceptor in the words जावज्जीवाए वोसिरामि undertaking not to cause trouble to living beings by mind by word or by body in any of the three ways mentioned above viz by himself by others or by consent to others He further declares that in case he errs, he would do the प्रतिक्रमण ceremany for it, would censure himself for it privately and publicly and would take himself away from it This very thing is the First Great Vow the solemn acceptance of which by the monk before his preceptor is described in the words that follow–पढमे भन्ते वेरमण पाणाइवाय [Sk प्राणातिपात–इन्द्रियातिपात] injury to any limbs or senses The words अइवाइज्जा अइवायाविज्जा and समणुजाणिज्जा should rather have been अइवाएमि अइवायाएमि and समणुजाणामि The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text The Five Great

Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy cf ' अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमा ' (पातञ्जल्योगसूत्र II-30) They are mentioned quite similarly in the Buddhistic Philosophy—the word वेरमणी taking the place of वेरमण

Section 6 छट्ठे भन्ते वए० Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance It is called simple वए (Sk व्रत) Some manuscripts call it even महव्वअ [महाव्रत] just as the other five are called by that name असणं वा [Sk अशनं वा पानं वा खादिमं वा स्वादिमं वा] This fourfold division of foodstuffs occurs frequently in the Sutra literature and refers, as the commentators explain it, to general eatables drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation अत्तहियट्ठयाए [Sk आत्महितार्थताये] For the Sake of his spiritual benefit

Section 7 This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms लेट्ठुं [Sk लेष्टु] a clod of earth ससरक्ख [Sk सरजस्क] dusty, soiled with dust कलिंचेण by a small stick Some manuscripts read किलिंच also The word is entirely Prakrit Haribhadrasûri

however, gives the Sanskrit word कलिञ्ज and explains it as क्षुद्रकाष्ठ सलागा [Sk शलाका] A small iron wire हत्थ [Sk हस्त] Collection. आलिहिज्जा० [Sk आलिखेत् विलिखेत् घट्टयेत्, भिन्द्यात्] Should scratch, carve, shake or break

Section 8 ओस [Sk अवश्याय] frost, white dew हिम Ice snow महिय [Sk महिका] mist. करय hail-stone हरतणुक The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc The word occurs also in कल्पसूत्र सुद्धोदग [Sk शुद्धोदक] refers to rain water उल्ल [Sk आर्द्र] Wet ण आमुसिज्जा० [Sk न आमृशेत् न संस्पृशेत्, न प्रपीडयेत् न आस्फोटयेत्, न प्रस्फोटयेत्, न आपीडयेत् न आतापयेत् न प्रतापयेत्] Should neither touch nor clasp, neither press, nor twist neither strike nor smash neither heat nor burn The section refers to various forms of water and the possible injurious actions towards them

Section 9 The section refers to various fire bodies and the possible injurious actions in their case इगाल [Sk अगार] Burning embers मुम्मुर [Sk मुर्मुर] *hot ashes* अलाय [Sk अलात] Fire-brand उक्क [Sk उल्का] Burning meteor ण उञ्जेजा [Sk न उत्सिञ्चेत् न घट्टयेत्, न उज्ज्वालयेत्, न निर्वापयेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish

Section 10 The section refers to the wind

bodies and the possible injuries to them सिएण [Sk सिचयेन] The word सिअ possibly stands here for *सिचअ or सिअअ meaning a garment or* its end Haribhadrasûri explains it as Chowrie विहुण and तालिअट [Sk विधवन and तालवृन्त] both mean fan' ण फुमेज्जा [Sk न फूत्कुर्यात् न वीजयेत्] Should neither blow *nor fan*

Section 11 The section refers to the plant and herb group and the possible injuries to them The word पइट्ठिअ [Sk प्रतिष्ठित] in the passage means 'placed upon' and refers to things placed upon seeds sprouts etc कोल is a Prâkrit word for the Sanskrit word घुण the wood inscect तुयट्ट is a peculiar Prakrit root often occurring *in the old Sûtras which corresponds to* [Sk त्वग्+वृत्] and *means 'turn from one side to another'*

Section 12 The section refers to living beings of two or more senses and the possible injurious actions to them पडिग्गहंसि [Sk पतद्ग्रहे] in the begging bowl The word occurs in this sense very frequently in the Āgama Literature पायपुछण [Sk पादपुञ्छन] A sort of duster which the Jain *monks take with them* गोच्छग *A piece of cloth* to clean pots etc उडग The word is a purely Prakrit (देशी) word The commentators explain it as स्थण्डिल or altar The passage however, shows that it is one of the accompaniments (उपकरण)

of a monk सजयामेव [सयत एव or सयत एव] with self-restraint The lengthening of the last vowel is archaic पडिलेहिय [Sk प्रतिलेख्य] scrutinizing or inspecting

St I अजय [Sk अयतन् or अयत] without striving or making an effort to avoid injury to living beings The word grammatically appears to be *Nom Sing like* विज्ज *etc and gives a fairly* good sense it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिट्ठमाणो etc पाणभूयाइ [Sk प्राणभूतानि] पाण [Sk प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses while the word भूय [Sk भूत] refers to beings possesssed of one sense कडुयफल [Sk कटुकफल] giving a bitter or bad fruit

St 8 जय [Sk यतन् or यतमान] striving or careful See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The genitive case is used in the stanza for the Accusative case सव्वभूयप्पभूयस्स [Sk सर्वभूतात्मभूतस्य i e सर्वभूतात्मभूत] Looking upon all beings as upon his own Self पिहियासवस्स [Sk पिहितास्रवस्य] who has shut up all possible influx of Karma

St 10 The stanza gives in a nutshell the

The Nom is used for the Genitive The stanza पच्छा वि ते is not explained by हरिभद्रसूरि and some वृत्तिकारs in Sanskrit. Other वृत्तिकारs (see manuscript ख) have explained it It might have been a later addition The metre आर्यागीति which was of a later origin and the sense contained in the stanza which is in a way *unnecessary, may go to prove the same* ण विराहिज्जासि [Sk न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them cf जले जीवा. स्थले जीवा आकाशे जीवमालिनि। जीवमालाकुले लोके कथं भिक्षुरहिंसक ॥ This Adhyayana is also named आचार or धर्मप्रज्ञप्ति or चारित्रधर्म or चरण or धर्म cf जीवाजीवाभिगमो आचारो चेव धम्मपण्णत्ती। तत्तो चरित्तधम्मो चरणे धम्मे च एगट्ठा ॥

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food consequently, the way in which clean and noninjurious food can be obtained and eaten has to be explained which

is done in the present chapter Manuscript ख reads भिक्खु for भिक्ख which may be in a way a better reading, as the word भिक्खु furnishes the subject in the sentence and the adjectives असंभन्तो etc can be connected with it अमुच्छिअ [Sk अमूर्च्छित] Not greedy, not covetous

St 2 गोअरग्गगओ [Sk गोचराग्रगत.] Engaged in or moving for alms which is the best course The word अग्र is taken as an adjective to गोचर by the commentators

St 3 जुगमायाए [Sk युगमात्रया] to the extent of the distance of one युग or yoke of the cart

St 4 ओवाय [Sk अवपात] pit, ditch विसम [Sk विषम] Uneven place विज्जल mud The commentator explains the word as विजल, a place at which water is slightly dried up सकम [Sk सक्रम] a bridge परक्कम [Sk पराक्रम] another way which is round about and distant

St 6 सइ अन्नेण मग्गेण [Sk सति अन्यस्मिन्मार्गे] when there is another road available The Instrumental is used for the Locative The words अन्नेण मग्गेण might have perhaps been अन्ने ण मग्गे ण originally जय [Sk यतन् irregular for यतमान or यत used as an adverb] carefully, scrutinizingly

St 7 छारिय [Sk क्षारिकं] Salty, saline

St 8 तिरिच्छसंपाइम [Sk तिर्यक्संपातिमेषु च] when there is an onrush of lower creatures like locusts etc

St 9 वेससामत [Sk वेशसामन्त] The locality of public women बभचेरवसाणअ [Sk ब्रह्मचर्यवशानक or ब्रह्मचर्यविसानक] Some manuscripts follow the reading बभचेरवसाणुअ which is explained by the commentators in the same way as the reading बभचेरवसाणअ हरिभद्रसूरि explains the word in the first way —bringing celibacy under its clutches The other explanation ब्रह्मचर्यविसानक (putting an end to celibacy) is proposed by the writer of one Vrtti विसुत्तिआ [Sk विस्रोतसिका] opposed tendency of the mind by a remembrance of the past pleasures

St 10 अणायण [Sk अनायतन] Bad locality The regular Prakrit word is possibly अणाययण or अणाअअण which is read as अणायण for the sake of metre here ससग्गी [Sk संसर्गी fem form standing for the Masc form ससग्ग] by the contact thereof वयाण पीडा [Sk व्रताना पीडा] The commentator हरिभद्रसूरि gives the way in which movements in the precincts of public women cause a disturbance to all the five Great Vows

St 12 Both the readings सूइअ गावि and सुअ गावि are not in accordance with the metre अनुष्टुप The reading साण सूअं गावि presents an appearance of a foot of the Ārya metre सूआ and सूइआ stand respectively for सूता and सूतिका delivered recently सडिंभ [Sk सडिम्भ] A place where children meet for playing

St 13 अणुण्णए णावणए [Sk अनुनतो नावनत] Neither high nor low neither elated nor de pressed The remark refers both to the body and to the mind जहाभाग [Sk यथाभाग] with reference to objects of sense

St 14 दवदवस्स [Sk द्रुत द्रुत] quickly कुल उच्चावय [Sk कुल उच्चावच] high and low families The remark refers to families living in houses of decent and ugly appearance as well as to those which belong to people of high and low extract

St 15 आलोअ (Sk आलोक) Window थिग्गल door in a window The word is a Deshi one संधि Hole cut in a window विणिज्झाए (Sk विनि ध्यायेत्) should observe with eagerness

St 16 रहस्सारक्खियाण (Sk रहस्यानि आरक्षि काणा) The word रहस्सा is used for the accusa tive plural and i connected with the precceding two words and the follow ng one The whole line means secret places of kings mercha its, and constables'

St 17 पडिकुट्ठकुल (Sk प्रतिकुष्कुल) Impure or censurable houses such as those where death has recently occurred and hence, which are temporari ly so or those bolonging to washermen etc which are permanently so मामग (Sk मामक) Where there exists the feeling of let not 'et

not' in the mind of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses Cf the remark in the foot-note of a वृत्ति "मम गृहे कश्चिन्मा गच्छतु इति यत्र गृहपतिर्वक्ति तन्मामकम्" चियत्त The word is a Deshi one occurring frequently in the Sutra Literature meaning 'cheerful' (प्रीतिकर) cf. औपपातिकसूत्र The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it

St 18 साणीपावारपिहिअं (Sk शाणीप्रावारपिहित) screened by a curtain of hemp or camble etc अवपगुरे (Sk अपावृणुयात्) अवगुर or अवपंगुर appears to be a a Deshi root in the sense of 'opening'. The words अवगु and अवगुय are frequently seen in the sense of 'opened' Cf अवंगुयदुवारे (राजप्रश्नीय, औप०) पणुल्लिज्जा (Sk प्रणोदयेत्) should open The root पणुल्ल or पणोल्ल is used in Prakrit in the sense of pushing or opening, corresponding to the Sanskrit root प्र+नुद्. उग्गह or ओग्गह (Sk अवग्रह) Shelter, residence The word is frequently used in this sense in the old Jain Sūtras The word has, besides this, several other senses such as 'pot', 'sensual knowledpe' 'diterminate knowledge', 'obtainment,' 'an acceptable thing' अजाइया (Sk अयाचित्वा) without seeking The regular gerund form is जाइत्ता, which appears to

be read as जाइता for the sake of metre and the form जाइआ is obtained from it by the omission of the consonant त or जाइअ can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic

St 19 Cf 'पुव्वमेव साहुणा सण्णाकाइओवयोग काऊण गोअरे पविसिअव्व आयविराहणा' (हरिभद्रसूरि-टीका) For details see ओघनिर्युक्ति

St 20 तमस Dark The word is used in an adjectival sense कुट्टग (Sk कोष्टक) room apartment

St 22 विउहित्ताण य (Sk व्यूह्य वा) after driving away or setting aside

St 26 दगमट्टियआयाणे (Sk उदकमृत्तिकाऽऽदानान्) The word आयाण is used here in the sense of 'road' (मार्ग)

27 कप्पिअ (Sk कल्पित) The words कप्पिअ and अकप्पिअ are used in the sense of acceptable' and unacceptable' respectively

28 परिसाडिज्ज (Sk परिशाटयेत्) Would abandon would throw on the ground दिंतिअ (Sk ददतीं) The lady who offers The feminine form दिंतिअ is used as the per on offering alms to the monk is generally a woman

St 30 साहट्टु (Sk संहृत्य) collecting together घट्टियाणि (Sk घट्टयित्वा) After shaking The forms साहट्टु, निक्खिवित्ता, घट्टियाणि, सपणुल्लिया, ओगाहइत्ता

and चलइत्ता are all gerund forms घट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Ārya metre The Locative case in the words उदउल्ले etc is used in the sense of विपये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty or muddy हरिआल (Sk हरिताल) मणोसिला (Sk मन शिला), हिंगुलअ (Sk हिंगुलक) गेरुअ (Sk गैरिक) वण्णिअ (Sk वर्णिका) सेडिअ(Sk श्वेतिका) and सोरट्ठिअ(Sk सौराष्ट्रिका) are various kinds of earth असंसट्ठ and संसट्ठ refer respectively to hands which are clean and which are unclean being besmeared with condiments and the like The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्तो मास कालमास, तद्वती If such a woman takes the trouble of standing up or sitting down for giving alms, the food becomes unacceptable

St 42-3 The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with

the rules given above The commentator refers to a practice traditionally obtaining among monks in this connection· A monk, moving in a group or गच्छ, is less strict than one who moves alone The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept food although the child may not cry

St 45-6 The stanzas refer to food kept in a pot coverd by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like If the cover is removed for the purpose of giving *food to the monk, the food becomes unacceptable.*

St 47-54 The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature अशन refers to ordinary eatable articles like bread etc पानक refers to drinks खादिम refers to special delicious articles, while स्वादिम refers to articles of taste Such articles are unacceptable if it be known that they are prepered for gifting away, or for merit, or for mendicants or for monks

St. 55 उद्देसिअ (Sk औद्देशिक) prepared purposely for the monk कीअगड (Sk क्रीतकृत) purchased, prepared after purchasing (the article) for a monk पूइकम्म (Sk पूतिकर्म) polluted by fault of पुरोकर्म, पश्चात्कर्म etc. आहड (Sk आहृत) brought purposely from a distance by the householder अज्झोयर

अर (Sk अध्यवपूरक) Supplemented for the sake of the monk by mixing water or milk पामिच (Sk प्रामित्य) brought on credit for the monk मीसजाय (Sk मिश्रजात) mixed with other impure articles All such articles are unacceptable If there be doubt the facts should be ascertained by making inquiries as to who prepared the food etc

St 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उस्सक्किया (Sk उत्ष्वष्क्य) after putting in the fuel inside the hear h so as to keep up the fire while she is away for serving the alms ओसक्किया (Sk अवष्वष्क्य) after taking out the fuel उज्जालिआ (Sk उज्ज्वाल्य) after kindling the fire पज्जालिया (Sk प्रज्वाल्य) after making the fire ablaze निव्वाविया (Sk निर्वाप्य) after putting out the fire उस्सिंचिया निस्सिंचिया (Sk उत्सिच्य निषिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk अपवर्त्य) after putting aside the pot full of boiling liquid ओयारिया (Sk अवतार्य) after taking down from the hearth, the pot

Sk 65-69 संकमट्ठाए (Sk सक्रमार्थाय) *For the sake of crossing (the particular watery or muddy tract)* The words निस्सेणि (Sk नि श्रेणि) फलग (Sk फलक) and पीढ (Sk पीठ) *refer respectively to a small*

ladder, a plank and a footstool used for ascending a garret, or a floor कील is to be connected with उस्सृत्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील) जगे (Sk जगान् or जगन्ति) living organisms All these things are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here of bulbous and other roots as also of green vegetables पलव (Sk प्रलम्ब) any fruit hanging from the stem सन्निर Vegetable of leaves तुयाग (Sk तुबाक) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगबेर (Sk शृङ्गिबेर) Wet ginger सक्कुलि (Sk.शष्कुलि) A preparation of fried sesamum and sugar फाणिय (Sk फाणित) Treacle पूय A Deshi word in the sense of sweet eatable balls

St 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eat flesh and fish which were given to them by the householders ? The

commentator Haribhadrasūri notices the difficulty and remarks that the monks in times of famine etc had to take flesh and fish in order to live He quotes the view of other writers who explain the words पुद्गल and अनिमिष as varieties of fruits, and not as flesh and fish The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which in not edible

St 75–81 These stanzas refer to prohibited drinks उच्चावय (Sk उच्चावच) Very costly as well as very meagre वारधोअण [वारकधावन] Water after washing the pot of brown sugar and the like ससेइम (Sk ससेकिम) Water after washing flour, or, water mixed with flour The Sanskrit equivalent संस्वेदज given by the commentator is not satisfactory although the explanation पिष्टोदकादि is quite correct दलाहि (Sk देहि) The root दल् in used in the sense of giving in Prâkrit जयं Nom singular or used as an adverb (see note above p 31)

St 82–86 These stanzas describe the place where the monk should eat the alms The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St 87–96 These stanzas describe the way in which a monk should eat the alms when he

chooses to do so at his residence (सिज्जा) उण्डुअ (Sk उन्दुक) the spot इरियावहिया (Sk ईर्यापथिका) The ceremony of expiation for faults incurred during the monk's movement for begging characteized by the recital of Āgama passages like 'इच्छामि पडिक्कमिउ इरियावहियाए etc आमोइत्ताण० (Sk आभोग्य) After recounting over the sins of omission and commis sion (अतिचार) in connection with movements and eating आलोए (Sk आलोचयेत्) Should relate before the preceptor साहू (Sk साधव) The word is a subject to वुज्जा चिअत्तेण with an affectionate heart अप्परिसाडिय (Sk अपरिशाटितम्) without a violent act such as throwing the food away by hand or spitting it out

St 97–100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were not transferring it even from one jaw to another The words तित्तग (Sk तिक्तक) and कडुअ (Sk कटुक) respectively mean bitter and pungeant' In Gujarati and Marathi, the words have quite the opposite sen ses In Hindi the senses are similer to those obtaining in Sanskrit and Prâkrit अन्नत्थ पउत्त (Sk अन्यार्थ प्रयुक्त) Useful for i e conducive to Moksha सूइअ (Sk सूचित) dressed with condiments

मंथुकुम्मासभोयणं (Sk मन्थुकुल्माषभोजनं) Food made up of jujube powder and ordinary beans मुहालद्ध (Sk मुधालब्ध) Obtained without doing any ser vice like *story telling or predicting the future* मुहाजोवी (Sk मुधाजीवी) *maintaining oneself without doing any service* मुहादाई (Sk मुधादायी) *Giving without getting anything in return An intersting story is given here of a Vaishnava householder* who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it. The servant gave the news about the horse The househo der at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him

CHAPTER V-2

St 1 पडिग्गह [Sk पतद्ग्रह] *Utensil* संलिहित्ता [Sk सलिख्य] after *cleaning* लेवमायाए [Sk लेपमात्रया] *upto the layer of food The writer of*

the gloss explains लेवमायाए as लेप आदाय (उपजीव्य) The idea, although not clearly expressed, appears to be that the monk should eat every thing of good or bad smell having cleaned the pot upto the last layer of the food

St 2-13 अयावयट्ठा (Sk अयावदर्थं) not upto his hearts' content जइ तेण न संथरे (Sk यदि तेन न सस्तरेत्) If he is not able to sustain thereby कारणमुप्पण्णे (कारणे उत्पन्ने) When the occasion comes i e when he feels hungry अकाले चरसी भिक्खू॰ This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time सइ काले (Sk सति काले or स्मृतिकाले) When it is the proper time of begging, or when the monk is remembered by the householders तउज्जुअ (Sk तदृजुकं) Straight on in front of them किविण (Sk कृपण) A miserable fellow वणीमग (Sk वनीमक or वनीपक) A beggar अप्पित्तियं (Sk. अप्रीतिक) some unpleasurable thought e g this monk does not know manners or ways of the people

St 14-17 मगदन्तिया (Sk मल्लिका) the flower of Mālati or Mogarā The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिका The creeper is named मृगदन्तिका possibly because its buds appear quite similar to the teeth of the deer

St. 18-24 These stanzas mention various roots, bulbs, stems, fruits etc which are prohibited when they are raw, or fresh सालुअ (Sk शालूक) the bulbous root of the lotus विरालिआ (Sk विरालिका) the bulbous root of Palasha (Mar पळस Guj खाखरो) सासवणालिआ (Sk सर्षपनालिका) the mustard blossoms अनिव्वुड (Sk अनिर्वृत) Not quite ripe, hence possessed of living organisms The Sanskrit word सचित्त is frequently mentioned as an explanation of the word अनिर्वृत छिवाडि The word is a Deshi one meaning a pod of ground nuts and the like Such a pod is prohibited *when it is fresh or fried only once* कोल jujube अणुस्सिन्न (Sk अनुत्स्विन्न) unboiled कासवणालिअ, तिलपप्पडग, and नीम are fruits of trees respectively known as कासवणालिआ or श्रीपर्णी (the silk cotton tree सावरी) तिलपर्पटी and निम्ब विअड (Sk विकृत) cold water which is not boiled तत्तानिवुड (Sk तप्तानिर्वृत) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice तिलपिट्ठ (Sk तिलपिष्ट) bread containing sesamum पूइपिण्णाग (Sk पूतिपिण्याक) rough or ordinary oil cake कविट्ठ (Sk कपित्थ) wood apple माउलिंग (Sk मातुलिङ्ग) citron fruit मूलग and मूलगत्तिय respectively mean the मूलक vegetable leaves and *the मूलक vegetable root* फलमंथूणि powder of jujube and other fruits The word

मथू (derived from the Sk root मथ्) means powder विहलग (Sk विभीतक) Mar, वेहेडा Guj वहेडा पियाल (Sk प्रियाल) a kind of fruit All these fruits are prohibited when they are raw

St 25-31 समुआण (Sk समुदान) is used in the Sūtra Literature in the sense of alms or begging. ऊसढ (उत्सृत) High, noble मायण्णे (Sk. मात्राज्ञ) Knowing the quantity of food to be taken. एसणारए (Sk एषणारत) Taking care of begging alms The word एसणा is used in the sense of 'pure alms' 'faultless begging of alms' as well as 'movement for alms. इच्छा stands for the instrumental form इच्छाए with desire, at his free will ण से कुप्पे (Sk न अस्य or तस्य कुप्येत्) should not be angry with him मा मेय दाइयं (Sk. मा मे इद दर्शित सद् दृष्ट्वा स्वय (आचार्य) आदद्यात्] Lest the preceptor would take it for himself if it were shown to him

St 32-35 अत्तट्ठागुरुओ (Sk आत्मार्थगुरुकः) The word is taken as one word by the commentator in the sense 'one looking upon his preceptor as selfish' i e 'thinking the preceptor to be selfish' आत्मार्थ (selfish) गुरु, यस्य The word may also mean 'having great self-interest' or 'greatly selfish' आययट्ठी (Sk आयतार्थी) Seeking the lofty thing viz Moksha. लूहवित्ती (Sk रूक्ष-वृत्ति) Staying on coarse things or food The

commentator takes लूह (Sk. रूक्ष) 'hard' in the sense of संयम 'self-restraint' which is hard to practise पूअणट्टा (Sk पूजनार्थः) desiring to be worshipped or honoured.

St 36-41 ससक्ख (ससाक्ष्यं) lit when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited सारक्खं (Sk संरक्षन्) protecting This is an instance of the anusvara substitution for the final which is found in the Sutra Literature in the case of Sanskrit words ending in न् in the Nominative Singular Masculine Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency? पियए (Sk पिवेत्) The sanskrit base पिब of the root पा to drink is changed into पिव then पिअ and then पिय of which पियए is potentiad 3rd pers sing The reading पिया may well correspond to Sanskrit पीयात् दोसाइ (Sk दोषान्) faults, sins The word is used in the neuter gender sometimes in Prakrit निर्वाड (Sk निवृत्ति) Deceit सुंडिया (Sk शौण्डिका) extreme liking, addiction मायामोस (Sk मायामृषावादौ) deception and false hood

St 42-45 पणीअ (Sk प्रणीत) Rich, well pre

pared The commentator Haribhadrasuri explins it by the Sanskrit word स्निग्ध oily, rich in oil मज्ज० free from drinking aud carelessness अइउक्से (Sk अत्युत्कर्ष) transcending or going beyond egotism Free from the conceit that he is a great monk etc अगुणाण च० The word च goes against metre and may be left out आराहेइ सवर This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk आराधयति (Prak आराहइइ primarily)

St 46–49 तवतेणे० The word तेण (Sk स्तेन) meaning 'thief is used here in the sense of a hypocrite or dissimulator देवकिब्बिस (Sk देवकिल्बिषम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god The usually used word is देवकिब्बिसिया, the word देवकिब्बिस being frequently used in the sense of lower gods cf उववन्नो देवकिब्बिसे in the next stanza The verse means— One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing their real attributes, contracts such कर्म as brings about his next birth among lower gods चइत्ताण (Sk च्युत्वा) Dropping down to the lower world viz earth एलमूअय (Sk एडमूकता) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमायपि (Sk अणुमात्रमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter The metre is an archaic one of the वैतालीय type found in the old Sūtras Every foot has here 3 parts of 3 4 and 3 letters respectively with a *long letter at the end each of the three paats has a determinant made up of a short and a* long letter (v–) at its end The scheme, in short is (⏑⏑– ⏑⏑⏑– ⏑ ⏑– –) For purposes of metre भिक्खे is to be be read as भिखए वुद्धाण similarly is to be read as वुधआण भिक्खेसणसोहि (Sk भिक्षैषणाशुद्धि) Purity in begging the alms characterized by avoiding faults of आधाकर्म उद्गमदोष etc For the various faults of भिक्षा vide उत्तराध्ययन (Ch 1 and 24) तिव्वलज्जगुणव (Sk तीव्रलज्जागुणवान्) Possessed of the merit viz rigorous self restraint The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self restraint

CHAPTER VI

St 1–4 गणि (Sk गणिन) Standing at the head of a Gana or collection of monks the head or the Ācārya of the Jaina Church रायाणो॰ The references to kings ministers Brahmanas (माहणा) and Kshatriyas show that there were followers of the Jain Faith in all the Four castes of India निहुअ (Sk निभृत) Steady unagitated धम्मत्थकामाण

(Sk धर्मार्थकामाना) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution, धर्मस्य अर्थ प्रयोजनरूप मोक्ष तत्का माना Curiously enough the word apparently mentions the three aims and ends of life-धर्म, अर्थ and काम-although the meaning here is quite different referring as it does, to Moksha alone which is the fourth end of life दुरहिट्टिय (Sk दुरधिष्ठित) Difficult to be resorted to by ordinary persons The word दुरहिट्टिय is a peculiar word in the Jain Sūtras in the sense of difficult to be practised' cf आचारास्सूत्र (I) धर्म *Religion is of two kinds in the first* place-गृहस्थधर्म and अनगारधर्म the former is further characterized by 12 items while the latter is characterized by 10 items see निर्युक्ति St 246-248

St 5 णण्णत्थ (Sk न अन्यत्र) Nowhere else There is the reference to the other systems of religion and philosophy such as the Sânkhya *and others The derivation (न अन्यत्र) suggests* a double negative in the word while, in fact, there is only one negative in sense The word might have been perhaps taken from some Deshi dialect The wording नन्नत्थ occurs very frequently in the Āgama Literature, in the sense of 'except', 'without' विउलट्ठाणभाइस्स (Sk विपुलस्थानभागिन) of the monk following Samyama or self-

restraint lit ' the cause of the Most Extensive thing or the sublime thing viz मोक्ष

St 6 खुड्डग (Sk क्षुद्रक) monks physically and mentally weak वियत्त (Sk व्यक्त) monks who are strong physically and mentally वाहिअ (Sk व्याधित) diseased अखडफुडिआ (Sk अखडाऽस्फुटिता) Uninterrupted and unbroken The stanza lays down that monks should observe in their entirety all the various Gunas (i e qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy These Gunas are 18 as mentioned in the next stanza

St 7 जाइ वालोवरज्झइ (Sk यानि बालोऽपराध्यति) lit which a weak man breaks' or in connection with which the weak man commits mistakes

St 8 वयछक्क This stanza occurs in the Niryukti and is not commented on by Haribhadra sûri It is hence likely to be spurious and in fact in some manuscript copies the remark इय निर्युक्ति गाथा is put after the stanza As however it is found in the body of the text in a large majority of manuscript copies it is incorporated in the text here The stanza mentions the 18 places or points which have to be taken care of by the monk They are the six vows the six living groups that are not to be harmed nonacceptance

of inappropriate alms etc; avoidance of householders' pot, couch, or seat, and abstinennce from bath and decorations. Out of these 18 items, nonviolence is the foremost and most prominent, as mentioned in the next stanza.

St. 10. मरिज्जिउं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive; but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिउं, मरेउं (Sk. मर्तुं to die). मरिज्जिउं may have been peculiarly used in Prākait to convey the passive sense 'to be killed.' /

St. 13-16 उग्गहंसि (Sk. अवग्रहे) At the place of residence. अजाइया probably stands for अजाइय (अयाचित्या) without begging, the lengthening of the vowel being due to its being at the end of the line. मेयाययणवज्जिणो (Sk. मेदायतनवर्जिनः) Taking care not to violate the rules of good conduct.

St. 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaniug कदाचित्) at some time. परिहरंति (Sk. परिधारयन्ति) use, put on. The Prākrit form परिहरंति appears to be based upon the Sanskrit form परिधरन्ति. मुच्छा (Sk. मूर्च्छा) attachment, addiction. उवहिणा (Sk. उपधिना) by garment or pot which is looked upon as instrument or साधन

for सयम. The word युक्ताः or उपलक्षिता is to be understood to be connected with उपधिना सरक्खण परिग्गहे (Sk सरक्षणपरिग्रहे) Even though they have *property wich is only meant for the preservation* of living beings

St 23-24 लज्जासमा attended with संयम; not inconsistent with सयम The word लज्जा is very frequently found used in the sense of संयम in the Sutra Literature एकभत्त (Sk एकभक्तं) (1) Single, (2) not producing any bondage, vide हरिभद्र सूरि's remark-एकं-द्रव्यत एकसंख्यानुगतं,कर्मबन्धाभावात् अद्वितीयं भावत एकं ॥ राओ (Sk रात्रौ) by night *This is one of the several instances where the* Prākrit form is not derived from the Prākrit base, but it is derived directly from the Sanskrit form Instances of this ' Sanskritism ' are found in large numbers in the earlier Sutras like the Ācârânga and the Sûtrakritânga

St 25 उदउल्ल वीअसंसत्तं (Sk उदकार्द्र बीजससक्त) Wet with water and mixed with seeds These words qualify भोजन or food taken as understood according to Haribhadrasûri It is possible to take these words as forms of Acc Sing, fem to qualify महिं which is used for the Loc Sing मह्यां as the commentaor says विवज्जिज्जा (Sk विवर्जयेत्) May avoid, may leave aside.

St 27-46 These stanzas refer to abstinence

from injury to living organisms. तिविहेण करणजोगेणं (Sk. त्रिविधेन करणयोगेन) in all the three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्खुस (Sk. चाक्षुष) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावगं (Sk. पावकं) Fire. The commentator explains the word as पापक Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—'a very sharp, unassailable weapon piercing from all sides' can justify the use of the word पावक Sinful, as qualifying fire. अन्नयरं सत्थं (Sk. अन्यतरच्छस्त्रं) explained as सर्वतोधारशस्त्रं by हरिभद्रसूरि a weapon assailing from all sides as seen from the stanza that follows. अणुदिसां (Sk. अनुदिक्षु) in the four sub-quarters. the Genitive stands here for the Locative:-There can be taken the Accusative also, the vowel at the end of अणुदिसां being lengthened for metrical purposes. आघाओ (Sk. आघातः) stroke, destruction. पईवपयावट्ठा (Sk. प्रदीपप्रतापार्थं) For purposes of light and heat. वेआवेऊ ण वा परं (Sk. वीजयितुं न वा परं) Nor do they desire to ask others to fan. न ते वाय० (Sk. न ते वातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St 47–53 There are given above twelve out of the eighteen items which refer to the मूलगुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तरगुण (subordinate merits) अभुज्जाइं (Sk अभोज्यानि) disallowed The vowel अ is omitted for purposes of metre. अकप्पिअ (Sk. अकल्पितं) Unfit for use There are given by Haribhadrasūri two kinds of अकल्प (unfitness) cf ते च अकल्पादय षडुत्तरगुणा'। तत्राकल्पो द्विविध.-शिक्षकस्थापनाकल्प' अकल्पस्थापनाकल्पश्च । तत्र शिक्षकस्थापनाकल्प अनधीतपिण्डनिर्युक्त्यादिना आनीतमाहारादि न कल्पते इति । उक्त च- अणहीआ खलु जेणं पिंडेसणसे-ज्जवत्थपाएसा । तेणाणियाणि जतिणो कप्पति न पिंडमाईणि । उउबद्धंमि न अणला वासावासे उ दोवि णो सेहा । दिक्खिज्जंती पायं ठवणा कप्पो इमो होइ। अकल्पस्थापनाकल्पमाह -जाइं चत्तारि०॥ नियाग (Sk नित्यक) given regularly; reserverd daily for a monk Cf. Com -नित्यमामन्त्रित पिंडम् ममायति like, love, accept ममाय is a Prākrit denominative root from the word मम कंस (Sk कांस्य) a cup कसपाएसु (Sk कास्यपात्रेषु) in bronze pots कुण्डमोअ (कुण्डमोद) a pot probably of the form of the paw of the elephant, In such pots a monk is not to eat because these pots are washed after the Sādhu is gone and probably they are washed before the Sadhu dines and consequently they entail the use of cold water before and after (पुरेकम्म

and पच्छाकम्म) for the monk as stated in the following stanzas मत्त (Sk अमत्र) pot छंनति(Sk क्षण्यन्ते) are killed The reading छिप्पंति (Sk क्षिप्यन्ते) means 'are thrown and consequently 'injured' छण्णन्ति is explained as छिद्यन्ते by the writer of the Dipikâ

St 54-60 आसालअ (Sk आशालक) a kind of seat गभीरविजया The word is rendered as अप्रकाशाश्रया by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there निसिज्जा (Sk निषद्या) taking seat, sitting विवत्ति (Sk विपत्ति) Violation कुसील (Sk कुशील) breach of celibacy जस्स कप्पइ (Sk यस्य कल्पते) for whom there is allowed The words तस्य न दोष are to be understood after जस्स कप्पइ.

St 61-67 जढ (Sk हीन) The form is a peculiar one, it appears to be the past pass part of the Prakrit root जह to abandon घसा hollow ground विअड (Sk विकृत) pure boiled lit transformed Boiled water can be looked upon as transformed in a way, and hence the word विअड is frequently used in that sense. उप्पिलावए (Sk उत्प्लावयेत्) would wash away अहिट्ठग (Sk अधिष्ठातक) Resorting to The word appears to have at its basis the Sanskrit word अधिष्ठक कक्क (Sk कल्क) plaster or paste of sandal

etc नगिण (Sk नग्न) completely naked like a जिनकल्पिक monk, or wearing limited garments नहंसिणो (Sk नखवत) possessed of long unclipped nails The word नहंसि in Prākrit appears to be based upon the imaginary Sk word नखस्विन् formed on the analogy of यशस्विन् विभूसावत्तिय (Sk विभूषाप्रत्यय or rather विभूषाप्रत्ययिक) caused by or depending upon विभूषा (decoration) The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhi in the sense of cause or dependence *Cf* the word प्रतीत्यसमुत्पाद, पडिच्च (Pali) पडुच्च or पच्चय (Ardha-māg) चिक्कण *terrible* lit sticky, difficult to be undone चेअ (Sk चेत.) mind, mental condition In the second line of the stanza the word चेअ is taken as च and एअं (Sk एतद्) The general sense is.—The enlightened monks saw that the mind is the cause of the inclination to decoration, and hence those saviours of the world never resorted to it, i e they never had a mind inclined to decoration

St. 68–69 There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जाति metre derived from the Vedic जगती characterized by 12 letters in a foot with two determinants (⏑—, ⏑—) at the end of each foot खयति (Sk. क्षपयन्ति) lit reduce i e calm down the ordinarily

perturbed soul by those practices of self-restraint. सविज्जविज्जा॰ (Sk. स्वविद्यविद्यानुगताः) possessed of the love which knows the soul (स्व=आत्मा). उउ (Sk. ऋतौ) In the proper season viz. the S'arad. The Loc. case term. may be considered to have been omitted; or उउप्पसन्न may be understood as a compound word. सिद्धि Perfection, Liberation. विमाणाइं (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 heavens Some of the monks who have completely destroyed their Karma go to Siddhigati, while others, who have got some Karma remaining, go to some provinces in the twelve Heavens

CHAPTER VII

St. 1. The Genitive case भासाणं can be taken *in the sense of the object, construed with* परिसंखाय (having known) or the word स्वरूपं can be understood with which भासाणं can be connected. विणय [Sk. विनय] Use, employment. The monk should make only two (i. e. the first and the fourth) out of the four assertions (a) what is सत्या i. e. quite true and definite which is the first or (d) what is असत्याऽमृषा i. e. neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the

like–which is *the fourth* The monk should carefully avoid the second i e असत्या untrue assertion as well as the third viz सत्यामृषा or मिश्र which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says–'there were born ten babies to–day in the village' or '*twenty deaths occur in the city every day*' Regarding the first and the fourth assertions also he should make only those assertions which are not harmful in any way when made

St 2 Four utterances are always to be avoided (a) true (सत्या) in cases when it is improper to be said as causing harm like the assartion of Kausika 'here is the hamlet ' (b) absolutely untrue (असत्या) (c) partly true and partly false (सत्यामृषा) being indefinite such as 'ten births take place every day in this town ' and lastly (d) neither true ncr untrue, i e indifferent असत्याऽमृषा *in cases where it is not admitted* by the Prophet such as mandates or invitations It is pointed out here that although (a) सत्या (true) and (d) असत्याऽमृषा (indifferent) asserations are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable etc They should be made only when they are faultless, mild considerate and difinite

St 4 This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal goo l (सासय Sk शाश्वत) has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 तहामुत्ति (Sk तथामूर्त्ति) Apparent, or appearing to be such and such an one The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified) much more would he be so if he gives actual lies

St 6–10 एसकालम्मि (Sk एष्यत्काले) in future time सपयाइयमट्ठे (Sk साम्प्रतातीतार्थे) regarding matters of the present and the past The use of the nasal after अइय is archaic as found frequently in the Sūtras The *commentator* हरिभद्रसूरि notices the reading 'थोयथोय तु निद्दिसे ' in the place of एवमेय तु निद्दिसे ' explaining it as परिमितया वाचा निर्दिशेत् ' The reading has not been however noticed in any of the manuscripts consulted for this edition

St 11–20 फरुसा (Sk परुषा) Harsh गुरुभूओ॰ (Sk गुरुभूतोपघातिनी) Doing harm to a person who is looked upon as great or nobly-born al though he might not be so as a matter of fact काण Squint पडग (Sk पण्डक) Impotent उवहम्मइ

(Sk उपहन्यते) is injured The words होले, गोले etc *were current terms of abuse and contempt* in the days of the Sûtras दमए (Sk द्रमके) miserable wench दुहए (Sk दुर्भगे) Unlucky girl The terms अज्जिए, पज्जिए etc respectively meaning—grand mother, great grandmother, mother, aunt paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk to address females as, being *mere terms of honour used only with* reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified It is doubtful whether this verse prohibits a monk from addressing his own grand mother by the terms अज्जिए etc Perhaps it does prohibit, as a monk cannot be justified to have any worldly ties allowing him to use expressions referring to worldly ties इत्थीगुत्तेण (Sk स्त्रीगोत्रेण) by the family epithet of the woman like गार्गी जहारिहमभिगिज्झ (Sk यथार्हं अभिगृह्य) taking into consideration the merits and the age of the person addressed अज्जए पज्जए० (Sk आर्यकः प्रार्यक etc) These terms refer to the male relations which correspond to the female relations in stanza 15

St 21-25 The prohibition here implies in *definiteness of knowledge or likelihood of injury* with respect to the objects refered to जाइ (Sk जाति) generic name without reference to the

gender सरीसव (Sk. सरीसृप) reptile पमेइल (प्रमेदिल fleshy, plump पाम्म (Sk पक्निम) ripe The word should possibly be पायिम परिवूढ (Sk परिवृढ) grown up उवचिअ (Sk उपचित) developed दुज्झ (Sk दोह्य) fit to be milked गोरहक (Sk गोरथक A very young bullock cf the Marâthi word गोह्रा. रसदयत्ति (Sk रसदा) A milk-giving Cow रहस्स (Sk ह्रस्व) small It is to be noticed that the order of the consonants ह and र is reversed in Prâkrit सयहण Fit to draw the chariot

Sk 26-28 पेहाए (Sk. प्रेक्ष्य) Having seen अल Sufficient, fit to be used for फलिअ (Sk परिघ) the fastening bar of the city gate पीढए (Sk पीठक) foot-stool, the Nom. case here is used for the Dative चंगबेर Probably a Deshi word in the sense of a wooden tub, the दीपिका appears to read the word as चंचबेर नंगल (Sk लाङ्गल) ploughshare मइय A Deshi word for a wooden cover for corn in the field The writer of the Dipikâ appears to have read the word मह्रिक here गंडिग्म The goldsmiths's box for keeping instruments It also means 'the rest for the anvil'

St. 29-31 आसणं॰ The words पमिवृक्षे. are to be uuderstood with this line which means by these trees there can be made a seat, or a couch or a cart fit for the hermit's residence The fault of such utterances is the displeasere of the spirit

of trees or the deity residing in the trees पयायसाला विडिमा (Sk प्रजातशाला विडिमा) Small twigs with sprouts shooting off from them वए (Sk वदेत्) should say

St 32 पायखज्जाइ (Sk पाकखाद्यानि) fit to be eaten *after they become ripe which could be* eaten after being placed in grass etc for some time वेलोइयाइ (Sk वेलोचितानि) fit to be plucked Lit having got the proper time for being plucked टालाइ very raw वेहिमाणि (Sk वेधिमानि) fit to be *cut or broken The commentator explains the* word as द्वैधिकानि or द्वैधिमानि As far as possible the monk is not to speak about these things at all When absolutely necessary then only he should speak about them and that too in the *manner given above so as to avoid temptation* to householders to plu k the fruits or eat them If on hearing the words o² the monk the householder plucks them the monk would incur the faults अधिकरण and the like

St 33 असथडा (Sk असस्तृता) not brooking delay or time no longer able to bear the burden of fruits भूअरूवा (Sk भूतरूपा) possessed of raw fruits बहुनिव्वडिमाफला (Sk बहुनिर्वर्तितफला) with many ripe fruits The lengthening of the vowel in मा is archaic evidently for proposes of metre वइज्ज (Sk तद्वदे) should describe

नीलिआओ छवीइ (Sk. नीलिकाः छवयः) 'blue are pods of वाल, चोळा etc.' लाइम (Sk. लवनीय) ripe for cutting. पिहुखज्ज (Sk. पृथुकखाद्याः) fit to be eaten like roasted rice or पोहा

St. 34. ओसढा (Sk. उत्सृताः) free from danger of damage. ससाराओ (Sk. ससाराः) With ripe grains formed inside.

St. 35-39. किज्जं कज्जं (Sk. क्रियां कार्यां) an action which ought to be performed. पणिअट्ठ (Sk. पणितार्थ) Who has put his life at stake. संखडि A feast, A festival. Lit a place where animals are put to death. विआगरे (Sk. व्याकुर्यात्) should describe. पाणिपिज्ज (Sk. प्राणिपेयाः) With water possible to be drunk by animals बहुवाहडा (Sk. बहुवाहित) With ample water. The form वाहड is very obscurely used. उप्पिलोदगा (Sk. उत्प्लुतोदकाः) With waters overflowing the banks. वित्थड (Sk. विस्तृत) stretched.

St. 41-46. सुहड (Sk. सुहत) Well-taken. सुनिट्ठिअ (Sk. सुनिष्ठित) Well-accomplished. सावज्जं वज्जए (Sk. सावद्यं वर्जयेत्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where

injury is likely to take place on the words सुकड etc being used the words पयत्तपक्क etc (Sk प्रयत्नपक्व etc) may be used अविक्किअ (Sk अविक्रिय) unpolished, unprepared (showing the ease with which it can be obtained) अचिअत्त unpleasant creating mental unrest अणुवीइ (Sk अनुविचिन्त्य) thoughtfully Lit after thinking well The use of the word is an archaic one the form is frequently found in the old Sutras like the Ācaranga 'किज्ज (Sk क्रेय) fit to be purchased पणीअ (Sk पणित) A marketable article

St 47-53 सय (Sk शेय्य) sleep वयाहि (Sk व्रज) Go वुग्गह (Sk व्युद्ग्रह) Fight battle धाय (Sk. ध्रात) Prosperity affluence The monk is never to express his dissatifaction at these occurrences even when they are troublesome to some देव देव त्ति० the term देव is commonly used by people in connection with cloud sky or king The use is unjustified for the monks as it is not strictly a correct one

St 54-57 सावज्जणुमोअणी (Sk सावद्यानुमोदनी) Language of approval regarding faulty actions कोह लोह The Abl case termination is omitted in the case of these words There is a change of metre as the chapter is coming to its close The metre is the old जाति metre of 12 letters with wo determinants at the end सवक्कसुद्धि (Sk

सद्वाक्यशुद्धि.) Purity of good expressions सयाण (Sk सता) among the good The word सत or सय is here used for Sk सत् The usually used word is स in Prakrit when the consonant which follows is doubled जाणिया (Sk ज्ञात्वा) having known जाणिय is the usual form of the gerund here, however, the last vowel is lengthened The word may also stand for the Sanskrit word जानीयात् चउक्कसायावगए (Sk चतुष्कषायापगत.) away from i.e free from the four bad emotions—anger, pride deceit and greed The order of the words in the compound is the reverse of what it ought to have been This is frequently found in Prakrit अनिस्सिए (Sk अनिश्रित) Not adhering to anything

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CHAPTER VIII

St 1 आयारप्पणिहि [Sk आचारप्रणिधि] The store of the various modes of behaviour The word पणिही also means concentraction कायव्व (Sk कर्तव्य) The nasal at the end is omitted for purposes of metre मे (Sk भवद्भ्य) *to you*

St 2 The six divisions of living organisms are given here, which are called lives The principle of life was noticed by the Jain Prophet very widely Life existed at every place

where growth was noticed अच्छण (Sk अक्षण) non-injury, non-violence

St 4-12. तिविहेण करणजोएण The reference is to the ninefold character of action —The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others उग्गह (Sk अवग्रह) Place of residence (2) permission to stay पुछे (Sk प्रोञ्छेत्) should clean, should rub बाहिर पुग्गल refers to external things like hot food or hot water etc The word पुग्गल or पोग्गल (Sk पुद्गल) is often found used in Jain Literature in a very general sense like body, thing, article etc उदगमि, the word is variously interpreted here by the commentators as the literal sense water' is not suitable here in the context of plants and vegetables The word may mean a particular plant of the name उदक or it may mean water which contains moss and many aquatic plants

St 15-19 The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुप्फसूक्ष्म refers to flowers of the Banian, the Udumbara and other trees प्राणिसूक्ष्म

refers to subtle living bodies like germs or bacteria उत्तिगसूक्ष्म refers to small herbs growing in the monsoon called *बिलाडीनी टोप in Gujarati or कुतऱ्याचें मूत in Marathi* पनकसूक्ष्म refers to moss as well as mould बीजसूक्ष्म refers to subtle seeds हरित refers to subtle vegetable growth on earth similar in colour to earth, grown in the monsoon अडसूक्ष्म refers to small eggs like those of lice and the like जोगसा (Sk योगसान् or योगेन) with exertion, carefully The form appears to be archaic, similar to कायसा both arrived at on the analogy of मनसा खेल (Sk श्लेष्म) Mucus from the throat or cough (गळफो Guj) सिंघाण (Sk शिंघाण) Mucus from the nose जल्लिय (Sk जल्लित) dirt on the body

St 20–34 The monk is to relate out of what he has seen, only such things as are good or harmless, such as his seeing a pupil giving religious instructions to a king etc and not such things as his seeing the wife of so and so weeping etc णिट्ठाण (Sk निष्ठान) Food possessed of an excellent taste, colour etc निज्जूढ (Sk निर्यूढ) Devoid of savour, coarse मुहाजीवी (Sk मुधाजीवी) Living by no profession of any type (cf note p on Ch V–1 St 100) सुहरे (Sk सुभर) Easily satisfied आसुरत्त (Sk आसुरत्व) Anger lit demoniac disposition तितिणे. The word is a Deshi one probably onomatopoetic, meaning–

'chattering or muttering in anger the words तिण् तिण' cf Mar तणतणारा The commentators explain it as अलाभे यत्किञ्चनभाषी खिसए (Sl खिसयेत्) should disdain आहम्मिय पद (Sk आधार्मिक पद) An irreligious step explained by commentators as मूलोत्तरगुणविराधना

St 35 बल थाम च० This stanza is not found in Haribhadrasuri s commentary दीपिकाकार has however noticed it

St 36-40 जरा जाव० The thought is very *frequently found in Sanskrit Literature* cf भर्तृहरि—'यावत्स्वस्थमिद कलेवरगृह० or 'गृहीत इव केशेषु मृत्युना धर्ममाचरेत् कसिणा (Sl कृत्स्ना , कृष्णा वा) (1) All, (i e in their entireness) (2) black

St 41-50 राइणिएसु (Sk रत्नाधिकेषु) superior in religious merits It would have been better had there been noticed a reading like रयणाहिएसु in any of the manuscript copies कुम्मुव्व The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand feet etc perfectly within *limits* मिहोकहाहिं (Sk मिथ कथासु) *in con*fidential talks किच्चाण (Sk कृत्याना) Of the preceptors जेण (Sk येन) by means of which The neuter form is used irregularly for the feminine form जाए referring to भासाए Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective

of gender cf कात्यायन—सामान्ये नपुंसकम् विअ (Sk व्यक्तां) distinct. भिसिर-The form stands for भिसिरे (Sk निसृजेत्) should utter दिट्ठिवायमहिज्जग (Sk दृष्टिवादमधीयान) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective दिट्ठिवायमहिज्जग implies the knowledge of the monk of the base, the affix, the augment, the substitute etc of words which he is studying making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes, he should not be laughed at, much less an ordinary monk who may commit mistakes frequently

St 51. भूआहिगरण (Sk भूताधिकरण) leading to the injury of living beings इत्थीविग्गह (Sk स्त्रीविग्रह) the body of the woman the word shows the danger to Samyami from women even after their death from their dead bodies तालउड (Sk तालपुट) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit समत्तमाउहे (Sk. समाप्तायुध) Furnished with all weapons The insertion of म् (nasal) is archaic. जं सि (Sk. यद् आसीत्) which was

CHAPTER IX—1

St 1-17. अभूइभावो—condition of adversity or wretchedness or ill luck फल व कीअस्स (Sk फलमिव कीचकस्य It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit The terms हीलणा and आसायणा (Sk हेलना and आशातना) mean disrespect and mental agony in general अवोहि आसायण (Sk अवोध्या आशातनया) For the sake of metre the words अवोहि and आसायण are used here without case terminations in an archaic style Disrespect or censure (हीलण or खिंसण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अवोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil सत्ति (Sk शक्ति) may be an instrument similar to the lance or spear गणी—One at the head of the group also known by the word आचार्य आयरिअप्पमत्तो (Sk आचार्य अप्रमत्त) The omission of the case termination is a peculiarity of the archaic style here

CHAPTER IX-2

St 1-12 तओ सि (Sk. ततः अस्य) The word सि is used for से which means 'अस्य' (of it) The religion is here compared with a tree णियडी (Sk निकृतिमान्) full of fraud एइता (Sk. एधयन्तः) increasing. The word may be explained as एष्यन्त getting (lit going to). अभियोग The duty or character of a servant. छाया (Sk छाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जक्खा गुज्झगा (यक्षा गुह्यका') Gods of those names known respectively by the words व्यन्तर and भवनवासि also सिक्खा (Sk शिक्षा') *Training, discipline*

St, 12-21. Stanzas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिप्पा (Sk. शिल्पानि) and णेउणियाणि (नैपुणिकानि) may be taken respectively in the sense of useful arts and fine arts. उवहि णामवि (Sk उपधिनापि) also with the garment or

any article that he keeps The nasal after उवहिणा is archaic and unnecessary. The word उवहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc आलवंते॰ This stanza is not noticed by the commentator Haribhadrasûri and might have been a later addition The author of the Dipika has noticed it

St 22-24 विवत्ती (Sk विपत्ति) Destruction loss etc of knowledge and other merits of an undisciplined monk as a result of his insubordination मइइड्ढिगारवे (Sk ऋद्धिगौरवमति.) Bent upon securing his own worldly prosperity and greatness possessed of a foolish sense of his prosperity and greatness The transposition of the word मति in the compound is a peculiarity of the Prākrit dialects खवित्त गया Having annihilated their भवोपग्राहिकर्म by penance and discipline, they secure a place in the Perfect Region सिद्धिगति The change in metre is as usual the characteristic of the conclusion of the chapter

CHAPTER IX-3

St. 1–5 आहियग्गी(Sk आहिताग्नि) One who keeps the Fire constantly in his house and worships that regularly The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc in the Sutra Literature shows the great hold which the Mīmāṃsakas had over the Brāhman community in those days राइणिएसु (Sk. रत्नाधिकेषु) Superior in religious merit परिआयजिट्ठा (Sk पर्यायज्येष्ठा) Senior in the order of monks The word परिआय literally means a condition, here it refers to the condition of monkhood उवायव (Sk अवपातवान्) Bowing down, obedient cf अवपातवान् वन्दनाशील निकटवर्ती वा अन्नाय (Sk अज्ञात:) Unknown, the case termination is omitted here- जवणट्ठया (Sk. यापनार्थं) Merely to sustain his body by means of which he practises self restraint विकत्थइ (Sk विकत्थते) does not boast or brag that he is lucky or the district is a good one The reading विकत्थइ has got one letter wanting as far as the metre is concerned The Sanskrit word विकत्थयति must have been present in the mind of the poet when the stanza was composed अप्पिच्छया (Sk अल्पमिच्छता or अल्पेच्छया) With little desire i e without any hankering

St 6–15 आसाइ (Sk आशया) with an expectation of future benefit दुम्मणिअं (Sk दुर्मनस्कता) dis-

pleasure mental pain परमग्गसूरे (Sk परमाग्रशूर) Extremely brave, superior in bravery to the greatest philanthropist or warrior The word may stand for परमार्गशूर Brave in following the highest path i e the path of Liberation अकुहए (Sk अकुहक) *Without* any jugglery भावए (Sk भावयेत्) should think evil गिण्हाहि० (Sk गृहाण साधून्गुणान्, मुञ्च असाधून् गुणान्) The omission of the case affixes is archaic जत्तेण (Sk यत्नेन) With great effort

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CHAPTER IX-4

Section 1 चत्तारि विणयसमाहिट्ठाणा (Sk चत्वारि विनयसमाधिस्थानानि) The word समाधि is used in the sense of समाधान i e the condition of the soul characterized by perfect contentment The four kinds mentioned here—विनयसमाधि श्रुतसमाधि, तप समाधि and आचारसमाधि—show the four ways in which such a condition is secured

Section—2 The four constituent items of विनयसमाधि are given here—(*a*) patience and attention (*b*) sound and careful grasp of the subject (*c*) respectful attitude to Scriptures observing whatever they enjoin and (*d*) absence of any self-conceit These four things make a monk full of modesty, humility and obedience The ex-

planatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede

Section 3 अज्झाइअन्तयं (Sk अध्येतव्यक) *To* study It appears that अज्झाय and अहिज्ज are the two bases in Prakrit of the Sk root अधि+इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीय

Section 4 कित्तिवण्ण॰ The words कीर्ति, वर्ण, शब्द and श्लोक are almost synonymous The commentator Haribhadrasūri has however drawn nice distinctions cf सर्वदिग्व्यापी साधुवाद कीर्ति॰, एकदिग्व्यापी वर्ण', अर्धदिग्व्यापी शब्द , तत्स्थान एव श्लाघा श्लोक and remarks that one should not practise penance like धम्मिल्ल *for any benefit in this world* one should not practise it like ब्रह्मदत्त for any supramundane benefit, one should practise it simply to destroy Karma The word नन्नत्थ (Sk नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf note on Ch VI-St 5

Section 4 अतिंतिणे (Sk अतिंतिण) Ungrumbling The root तिण तिण् appears to be onomatopoetic referring to the hot grudging words one utters, when one is impatient of other's talks (see note above Pp 67-68) पडिपुण्णा॰ (Sk प्रतिपूर्ण आयतं आयतार्थिकः) Full of scriptural knowledge and extremely (आयत)

desirous of Liberation (आयत.) भावसंधए (Sk भाव संधायक) Joining himself to the perfect mental condition अभिगम चउरो The last two stanzas summarize the general effects of perfection in the four Samâdhis The word अभिगम is used for अभिगम्य (अभिगमिअ in Prakrit) for metrical purposes पयखेम (Sk पद क्षेम) *Place of benefit* इत्थथ (इत्थस्थ in Sanskrit) The germinal cause *for conditions or existences in this world or in the lower worlds*

CHAPTER X

This chapter is named 'सभिक्खू' अध्ययन on account of every stanza of the chapter ending with the words स भिक्खू A large variety of metres is noticed in the chapter Some verses have got even different feet in different metres The metres are old and irregular On the whole, the metre appears to be the old वैतालीय metre consisting of 14 or 16 syllabic instants in each foot with the determinant pair (⏑ –, ⏑ –) of short and long letters at the regular end or near the end of each foot. For detailed observations on this metre (vide 'dissertation on an old and obscure metre in the Jain Sutras " Gujarat College Magazine Serial No 31, dated February 1921.)

St 1-6 आणाइ (Sk आज्ञया) according to the behest of the prophet पडियाअइ (Sk. प्रत्यापिबति) drinks back. The word पडियाअइ stands possibly for प्रत्याददाति वहण (Sk वधन or वध) Injury or slaughter अत्तसमे॰ (आत्मसमान् मन्येत षट कायान्) should look upon the six groups of living organisms as upon his own self This is in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from it is absolutely necessary for self-restraint पचासवसंवरे (Sk पञ्चास्रवसंवर) Stopping the five-fold influx of Karma by means of the five senses

St. 7-12 अत्थि हु॰ The monk should have a strong conviction about the necessity of right knowledge, penance and self-control for a real spiritual progress The word मणवयकायसुसंवुडे (Sk. मनोवाक्कायसुसंवृत') refers to the three Guptis सुए (Sk श्व) For to-morrow निहे (Sk निदध्यात्) should keep वुग्गहिअ (Sk व्युद्ग्रहिका) pertaining to fight The commentator gives the Sanskrit word वैग्रहिकीं अविहेडए (Sk अविहेठक) despising or disrespectful *The commentator offers another* explanation also in the words क्रोधादीना विक्षेपक इत्यन्ये The Dipika notices the reading उवहेडगे

St 12-15 पडिम (Sk प्रतिमा) Motionless condition like that of a statue or idol हए व

लूसिए वा (Sk हतो वा लूपितो वा) struck or pierced The *reading* हए व लूसिए वा *would be better* from the view point of metre पुढविसमे (Sk पृथ्वीसम) similar to the earth in bearing everything of *the epithet* सर्वसहा *for the earth* अनिआणे (Sk अनिदान.) Without any निदान or desire for something to be obtained

St 16-21. अन्नायउंछं [Sk अज्ञात उञ्छ (चरति) इति] Unknown to the householders, who collects alms in small quantities from different places पुलनिप्पुलाए (Sk पुलाकनिप्पुलाक.) Living on food coarse or otherwise The word पुलाग literally means coarse unsubstantial food and hence may secondarily mean a fault which leads one to suppose that self-restraint is of no avail If this sense be taken पुलनिप्पुलाअ would mean 'free from mental delusion which leads one to suppose that संयम is of no avail cf com संयमापादकदोषरहित The word पुल means 'high' 'raised up' (समुच्छ्रित or उन्नत) and the word पुलनिप्पुलाय may also consequently mean 'spiritually exalted and free from unsubstantial thoughts अणिहे (Sk अनिभ.) Without any fraud This is the explanation given by हरिभद्रसूरि and दीपिकाकार both The word may mean unattached (अस्नेह). जाणिअ पत्तेअ पुण्णपाव (Sk ज्ञात्वा प्रत्येक पुण्यपाप) Knowing that merit and sin belong individually to separate indivi-

duals This is one of the golden philosophical thoughts which the monk is asked to entertain always cf आचारागसूत्र 'जाणित्तु दुक्ख पत्तेय साय' etc हासकुहए (Sk हास्यकुहक) Doing something creating laughter or mirth (हास्यकारिकौतुककता) The nasal after हास is archaic

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APPENDIX No I

Para 1 This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sutra The first appendix is aptly called रतिवाक्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood ओहाणुप्पेहिणा अणोहाइएण [Sk अवधानोत्प्रेक्षिणा (अपसरणोत्प्रेक्षिणा) अनवधावितेनेव (अनुत्प्रव्रजितेनैव)] By a monk who is thinking of renouncing but who has not actually done it The word अवधान for ओहाण is given by Haribhadrasuri It appears that ओहाण stands fo अवहान or अवधावन दुस्समाए (Sk दु षमाया) in the spiritually descending era The conception of the alternate cycles of the ascending and the descending eras (सुषमा and दु षमा) is a peculiar one to the Jain Philosophy

साइबहुला (Sk. सातिबहुला) Full of fraud. Full of lies. इमे अ मे दुक्खे (Sk. इदं च मे दुःखं) This grief of mine The word दुक्ख is used here in the Masculine gender. पडिआयणं (Sk प्रत्यापानं) Drinking back The wosd should rather mean 'taking back' (प्रत्यादान) गिहवास (Sk गृहपाश or गृहवास) Traps or nooses of house, viz. wife children etc or residence in a house. आयङ्क (Sk. आतङ्क) disease like cholera or any other one bringing quick death संकप्पे (Sk संकल्प) Thought of separation etc which leads to cruel deeds सोवक्केसे (Sk. सोपक्लेश:) attended with domestic worries like husbandry, trade etc परिआए (Sk पर्याय) Condition The word परिआय, used without any other word in the Genitive case, refers generally *to the condition or stage of monks* पत्तेअं पुण्णपावं (Sk प्रत्येकं पुण्यपापं) Individually separate is the merit and sin Compare above Pp 78–79 The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सोवक्केसे गिहवासे० is split up into two, and the eighteen expressions are over at the end of पत्तेअं पुण्णपावं according to the older tradition, वेइत्ता (Sk वेदयित्वा) After experiencing the fruits

St 1–16 ओहाविओ (Sk अवधावित.) Run away from monkhood छमं (Sk क्ष्मां) to the earth A very vivid and forcible comparation is given

here in this stanza between the condition of monkhood and the condition of the monk after he renounces monkhood and retakes the hous holder's life to his great misery and remorse The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जलग्गिविज्झाअ (Sk विध्यातयज्ञाग्नि) Extinguished sacrificial fire The transposition of words is archaic cf also the word दाढुड्डिअ (Sk उद्धृतदंष्ट्र) पिहुज्जणम्मि (Sk पृथग्जने) Among common persons. पसज्झचेअसा (Sk प्रसह्यचेतसा) with a defiant mind i e with an attitude devoid of religiousness झिज्जइ (Sk क्षीयते) passes on, rolls on. अनिस्सइ (Sk अपयास्यति or अपेष्यति) will disappear The Prakrit from is derived directly from the Sanskrit form अपेष्यति

St 17–18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above पइलंति [Sk प्रचाल्यन्ति] shake, disturb आय acquisition of right knowledge and the like. उपाय [Sk उपाय] The means to get right knowledge etc. वियाणिया can be explained as a gerund (विज्ञाय) or potential from (विजानीयात्)

APPENDIX 2

The appendix is called विवित्तचर्याचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone

St 1 केवलिभासिअ (Sk केवलिभाषिता) Spoken by the omniscient sage Simandhara Swami The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon The monk, unable ro observe it died The lady thereupon, felt that she was the cause of the monk s death and desired to approach the Tirthankara A deity took her near Simandhara swami who told her that she was innocent and gave her advice in the form of this appendix Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life as the Fruit or Goal which he has in view for his spiritual benefit is in that direction He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures cf निमित्तमासाद्य यदेव किंचन स्वधर्ममार्गं विसृजन्ति बालिशा । तप श्रुतज्ञानधनास्तु साधवा न यान्ति कृच्छ्रे परमेपि विक्रियाम् ॥ कपालमादाय विपन्न

वासला वरं द्विपद्वेश्मसमृद्धिरीक्षिता । विहाय लज्जां न तु धर्मवैशसे सुरेन्द्रसार्येपि समाहितं मनः ॥ २ ॥ पापं समाचरति वीतघृणो जघन्यः प्राप्यापदं सघृण एव विमध्यबुद्धिः । प्राणात्ययेपि न तु साधुजनः स्ववृत्तं वेलां समुद्र इव लङ्घयितुं समर्थः ॥ ३ ॥

St. 3. पडिसोओ आसवो (Sk. प्रतिस्रोतः आश्रवः) The commentator Haribhadrasūri explains the word आश्रव as "activity of mind, body and speech leading to spiritual benefit, being characterised by a conquest of senses." He, however, sees that his explanation is exactly opposite to the usual sense of the word आश्रव which means 'influx of Karma' and proposes consequently another explanation (or reading perhaps like आसमो) viz. "acceptance of vows" (आश्रमः). The word आसव can be taken here to mean 'activity', which, connected with the word सुविहितानां (of monks), would mean 'ascetic life'.

St. 4. आयारपरक्कमेण (Sk. आचारपराक्रमेण) possessed of strength for observing the practices of the monks. चरिआ (Sk. चर्या) movement from place to place. गुणा Merits such as the Mūlagunas and the Uttaragunas. नियमा rules and regulations regarding begging, its time and so on. The metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पइरिक्कया (Sk. प्रतिरिक्तता) Resorting to a solitary place. ओसन्नदिट्ठाहडभत्तपाणे (Sk.

उत्सन्नदृष्टाहृतभक्तपान) Having food and drink brought from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses The word ओसन्न has the sense of 'generally' (प्राय in Sanskrit) cf देवा ओसन्नं साय वेयणं वेयति

St 7 For reference to flesh and wine here, see note on ch V-1, St 73 The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मद्य and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid, which is prescribed for drinking निव्विगइ गया (Sk निर्विकृतिं गता) often not taking even the purified things on account of their strong self-control. The acceptable things too are to be taken with moderation and only then when they are absolutely necessary. असंकिलिट्ठेहिं (Sk असंक्लिष्टैः) With those who have not troubled them

DASAVEÂLIYA SUTTA
TRANSLATION.

Religion is the highest bliss; it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds), even gods bow down to him who has his mind always firm in religion. (1). Just as a bee sucks honey from the flowers of a tree and does not make the flowers fade although it satisfies itself, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers. (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated Sâdhus on that score. (5). Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood ? (1) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own. (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (every one enjoying separately the fruits of his or her own actions) Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief is overcome, cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6) *Oh you lover of fame fie upon you inasmuch* as you, for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhaka vrsnis (being the son of Samudravijaya), *let us not* be (like) Gandhana serpents being born in noble families, be firm in self-restraint If you feel passion for which ever woman you see, you will be unsteady in mind like the Hala tree that can be uprooted by a gust of wind Having heard these good words of the self-controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people —(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing,(14) tooth brush, (15) inquiry after health,(16) looking at one's body(into the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mûlaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35–36) bulbous roots and ordinary roots which are possessed of living organisms, (37 38) fruits and seeds which are raw, (39) Sauvarchala salt, (40) crystal salt, (41) ordinary salt, (42) Romak salt, (43) sea salt, (44) Pâmsu salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc , (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration

of the body All these things are not to be practised by the great sages who are free from the ties of world who practise self restraint and who move as lightly as the wind (10).

Those monks are free from worldly ties who know well the five waye of the influx of karma (like injury to living beings etc), who are guarded in the three (mind word and body), who are well-restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight (11) The self-restrained monks, who are full of contentment, heat themselves in hot seasons are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery (13) Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14) Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of perfection (like right knowledge etc) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say.

CHAPTER IV

Sudharma swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, *in the assembly of the Ganadharas*, there was well cognised, well explained and well practised by the monk Mahavira of the Kâshyapa clan the lesson by name

'chajjivaniı' (six groups of lives), it is beneficial to me to study that chapter which explains religion Well, Sir, what is that lesson named 'six groups of lives' which was well cognised . of Kashyapa clan? is it beneficial etc religion? Well, the following is that lesson etc .. . clan It is beneficial for me ('for you' rather) to study religion The lesson runs as follows The six groups are-the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (i e the earth) is made lifeless (lit changed) by the use of weapon Water is stated to be alive . weapon, fire is stated to be alive . . weapon, wind is stated to be alive . weapon, vegetables and plants are stated to be alive .. weapon The following are the divisions of the plant group:—top seeded, root seeded, knot-seeded, branch-seeded, seed growing, shooting out without visible seed, grass and creepers—these form the vegetable group, these are said to be alive when there is the seed present in them, they are full of individual lives all separate except when they are changed i e turned lifeless by the use of weapon Now, the following are what are termed as moving lives of various kinds — born from eggs, born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed such as locusts etc) burst out from the ground, born suddenly (such as gods etc) They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, fearing, running, coming and going they are, for example, insects and gnats, Kunthus and ants All these living

organisms, some of which are possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness The group made up of these is the sixth group of living beings termed as 'trasa' group Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others Why ! I would not like to consent to others doing injury As long as I am alive, I would not in any of the three ways, by any of the three instruments–mind, word, or body–do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, learnal sir, I blame myself for it I censure myself for it, I abandon such inclination on the part of my soul The first Great Vew, Reverd Sir, is abstinence from injury to living beings I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable Never I would do injury by myself etc . . on the part of my soul I have placed myself in the first Great Vow It is abstinence from all kinds of injuries to living beings (1)

Now, another i e the second Great Vow, viz abstinence from false speech I renounce all false speech, Divine Sir, hence, through anger, or avarice or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie As long as I am alive I would not etc . in the second Great Vow, it is abstinence from all kinds of false utterances (2)

Now, another ie the third Great Vow, abstinence from taking a thing not given Truly, I shall renounce taking what

is not given Hence, in a village or in a wool, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given As long as I am alive, I would not etc in the third Great Vow it is abstinence from taking what is not given i e abstinence from theft (3)

Now another, ri the fourth Great Vow, ab tin ence from sexual intercourse I renounce all sexual intercourse, Divine sir, hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it As long a I am alive, I would not etc in the fourth Great Vow, it is abstinence from sexual intercourse (4)

Now, Divine sir, another i e the fifth Great Vow, abstinence from property I renounce Divine sir, every, possession Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate, I shall never make anoth r keep any possession, nor shall I give consent to another keeping possession As long as I am alive I would not etc in the fifth Great Vow It is abstinence from all po session (5)

Now Divine sir, the sixth Great Vow, abstinence from night-meal I renounce, Divine sir, meal by night altogether, hence, whatever it might be eatable drinkabl chewable or tastable —I shall never myself dine at night, nor make others dine at night nor shall I con ent to others dining at night As long as I am alive ,I would not etc in the sixth Great Vow, it i abstinence from all kinds

or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing, he should not make another person blow or fan the same, nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc .. . inclination on the part of my soul (10).

The monk or the nun awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up things or things placed on them, living organisms or things full of living organisms like wood insects etc, he should not make another person tread etc, nor should he consent to another doing the same He should say–as long as I am alive etc . abandon such inclination on the part of my soul (11)

Were the monk or the nun.. . awake, to find an insect or a gnat, Kunthu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging bowl or mantle, on Padapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner, he should never put them together and hurt them (12)

Moving without carefulness, a monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karman which results into a bitter fruit for him (1) Standing without carefulness a monk causes etc (2) Sitting etc (3) Sleeping etc .. (4) Eating etc (5) Speaking etc (6) Then how should a monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7) He should move with careful

ness stand with carefulness, he should sit with careful ness sleep with caretulnes , eating and speaking with carefu ness, he does not incur a sinful Karman (8)

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living organisms, who has stopped all influx of Karman and who is self restrained Knowledge first and then mercy, with this in view stands the whole group of monks for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing that one knows what is beneficial so also, it is after hearing, that one knows what is sinful both these one knows after hearing one should take that path which is better One, who does not know living beings does not also know the non-living beings how can one know self restraint if one does not know what is living and what is non living? One who knows living beings knows also the non living being one who knows living and non living beings, knows verily the self restraint, when one knows both life and non life, then one comes to know the variety of existences of all living beings (14) When one knows the variety beings, then one knows merit as well as sin bondage as well as release (15) When one knows merit . release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment–divine as well human (16) When one becomes human, then one relinquishes attachment externally as well as internally(17) When one relinquishes . internally, then one becomes a shaven-headed monk and quits the house (18) When one becomes the house, then one grasps the excellent self restraint, the unparallelled Religion (19) When one grasps religion, then one shakes off the dust

of karman, brought about by the dirt of false Faith (20) When one shakes off ..... .faith, then one comes to possess universal knowledge and faith (21) When one comes to possess . faith, then one becomes all-conqueror and omniscient and comes to know the Loka (world) and the Aloka (void) (22) When one comes to know Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness. (23) *When one curbs.. motionlessness, then one annihilates* karma and goes to the place of perfection being absolutely free from passion (or sin, or dust of Karma) (24) When one annihilates .....passion, then one occupies a seat at the top *of the world and becomes an eternally Perfect Being* (25) Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with the use of water (26) To such a monk, however, who is devoted to the merit of penance, who is straight-forward in his pursuit, who is full of forgiveness and self restraint and who has conquered the twenty two troubles, blessed condition is quite easy to obtain Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later (28) With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain (29). Thus I say

CHAPTER V-1

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below :—The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his mind perfectly undisturbed He should move on earth looking in his front to the extent of the yoke of a cart, avoiding carefully seeds and green gra s (verdure), living beings, water and earth (3) He should avoid a pit, an uneven surface, a pillar, and a mud ly spot when there is a way about (i e round about way) he should not go by a bri lge The self restraine l monk would cause injury to movable or immovable beings if he falls or stumbles there (5) Therefore, the self restrained monk, who has been wellplaced in the path laid down by the prophet should not go by that way, if there be another road he should use that with vigilance With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7). He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8)

He should not move in the vicinity of cour tezan's houses which is the de troyer of c lit acy. There are likely to be cross currents there in the mind of the cel bate an l the self-restrained (9). If a monk mov s in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10). Therefore, knowing this (i e what is said abov) a monk seeking Absolution

should avoid the locality of courtezans noticing this fault (shown above) which results into bad future condition for him (11) Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted nor downcast, the monk should move for alms exercising full and due control over the senses (13). Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing (14) He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water closets, in short, he should avoid the smallest ground for suspicion (15) He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble (16) He should not enter families that are attended with impurity, so also, he should avoid families which prohibit the entrance of mendicants, he should avoid families which are not pleased at the sight of monks, he should enter those families where people are pleased at their sight (17) In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so (18) While moving for alms, the monk should, however, not check attendance to calls of nature, he should attend them, when impatient, at a faultless place having secured the permission (of householders) (19) He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings can not properly be seen (20) He should avoid a room where

there are scatterod flowers or seeds, he should also avoid it if he finds it reecently plastered and wet (21) The self restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf 22) Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms) While moving for alms, he *should* not cross *the limits set by the* householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath reoms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there,(the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible Perhaps the lady may bring alms after up etting the eatables or things (on the ground), the monk should repudiate her, saying such a food is not permissible to me"(28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (*in bringing alms for the monk*) *he should avoid such alms* (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sacitta* (possessed of living organism) or she may bring the alms after shaking water for the monk or after bathing in water or taking out

water from pots and pouring it in, the monk in that case should repudiate her etc......(30) If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudite her etc ,.. (32) Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment or Hingulaka or Manassila or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc. being soiled or not.

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms) (35) He should accept food offered with hand, spoon or pot spoiled (with the very article that is offered) if it be *otherwise proper for acceptance* (36) When *out of* two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (37) When out of two persons dining together, both invite, he should accept the offer provided it is fit for acceptance (38)If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food when (offered before) it is eaten (by people for whom it is prepared), he should however accept out of the remnant when their dinner is over. (39) If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the *eatables and drinkables become unfit for the self restrained* monk, he should repudiate her saying that the food is not fit for him to accept (41) If a woman with a sucking child, leaves the child, male or female, aside, keeping it crying and brings the eatables and drinkables for the monk,

those eatable and drinkable articles become unfit . (45) Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her (44) If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her . (46) If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrained monks . (48) If the monk comes to know with a view to secure merit, such an article (50) If the monk comes to know with a view to be given to beggars, such an arti4le (52) If the monk comes to know with a view to be given *to monks, such an article* (54) The monk should avoid food meant for him or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented or brought on credit or mixed with unacceptable articles. (55) In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared, and on hearing that it is free from any suspicion and is quite pure, the self-restrained monk should accept it (56) If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (*i. e*) fresh seeds, it becomes unfit (58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc, it becomes unfit . (60) If the article

be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit . . . . (62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit . . . . (64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark or which is hollow. (66). If, for giving alms, the woman puts up a ladder, or a plank or a stool and stands on it or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69). The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70) So also, he should avoid barley powder or jujube powder or sesamum-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate . . . . (72). If a woman offers him a lump of flesh with many bone-pieces or fish with many scales (lit thorns), or Astika fruit, or Tinduk fruit, or Bilva fruit, or piece of sugar-cane, or Simbali fruit, he should repudiate her saying such a thing is unfit for me,

the reason being that in these things there is little to eat and much to abandon (74) So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or sight, or by inquiry or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self restrained monk should accept it seeing that it has been rendered free from living organisms If, however, there is room for suspicion, he should see (i e determine) after tasting a sip (77) He should say ,—give a little bit in my hand to taste , water which is very sour or impure (lit stinking) cannot quench my thirst (78) If a woman were to give such water as is very sour or stinking and hence not fit to quench his thrist, he should repudiate her . (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80). Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81) If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the intelligent self-restrained monk should dine there at that well covered place, quite attentive having made his hands quite clean (82). While he is eating there, if there is found in the · · (· ·nrse through carelessness of the householder)

a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it Then, having entered the place with humility and performing the Iryapathika rite, he should stand motionless near the preceptor. (88). During that condition of absolute motionlessness (कायोत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in and accepting alms. (89) Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and how he got (90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows — Oh ! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (92) Then, having abandoned the motionless condition (of the body) after salutations (with the words Namo Arihantânam etc), and having praised the prophets (with words 'लोगस्स उज्जोयगरे' etc) one should resume lessons (i. e study) and take rest till all others have arrived (93) Then, while taking rest, the monk, seeking his advantage (viz the destruction of his karma निर्जरार्थम्), should think for his benefit 'if the other

monks do favour to me (by sharing my alms), I shall be saved indeed. (94) Then, with permission from his preceptor, *he should invite other monks with a cheerful mind in* the prescribed order and if some of them desire so, he should eat partaking his food with them (95) If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth (96) Bitter or pungeant, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (i e for body alone or for Liberation), as if it were a mixture of honey and ghee (97) Without taste or with spoiled taste, dressed or not dressed, wet or dried, made up of jujube powder or black beans, he should eat it with the same feeling, he should not censure the food he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (99) It is difficult to find persons giving without any motive, as also persons living without employing any means of livelihood Both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V–2

The self restrained monk should eat everything possessed of bad or good smell etc. and throw nothing away having cleaned the pot upto its surface (1) In his

residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (3) The monk should move out at a proper time, he should return at a proper time, avoiding improper time he should do every timely action at its proper time Otherwise, he is likely to be blamed as follows —)'You move, oh monk, at an improper time', 'you do not see the proper time'; 'you thereby not only unnecessarily tire out yourself but go to the length sometimes of finding fault with the village. (5). At the proper time, the monk should move and should bodily exert himself, he should never be sorry if he does not get, he should silently bear it taking it to be a kind of penance (6). Similarly, if there are gathered for food creatures of different kinds, he should not walk straight to them, but he should move carefully (7) Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so, he should only stand with full self restraint (8). The self restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate. (9) If there be seen by him an ascetic, or a Brâhman, or a poor man, or a beggar moving about for food or drink, the self restrained monk should not over take him and enter the house, he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self composed (11) (If he pushes himself on), perhaps there would be incurred the displeasure of

the beggar, or of the donor, or of both, or there would be the h_hting of the Scriptural Injunction (12) When, however, the beggar has returned after getting the alms or without getting it, then only the self restrained monk should approach (a place) for food or drink. (13). If the woman (offering alms) plucks up a lily or a lotus, or a nightlotus, or Mendikâ (Mallikâ according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self restrained monks to accept, they should repudiate the donor saying 'such a thing is unacceptable to me' (15) If the woman tramples or crushes a lily etc.,.. .to me (17) He should avoid the lotus root, or the Palâsha root or lily talk, or lotus stalk, or lotus bulb, or mustard bunch, or sugar-cane when it is not ripened and become fit for use (19) So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (*and hence containing living organisms*). He *should* repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying 'such a thing is not *fit for my use'* So *also he should avoid jujubes, or* bamboo sprouts, or cocoa-nut, or bean pods, or Nimb fruit, when they are raw (22) He should not desire, even in mind, to have the wood apple, or the citron fruit, or the Mulaka root and leaves when they are raw and not made fit by the use of Sastra (23). The same should be known regarding jujube flour, or seed flour; he should also avoid raw Bibhîtaka nut and Râyana fruit (24) The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one (25) Undejected he should seek alms, the wise monk should never be depressed, he should not be overfond

of food, he should know the measured quantity and should beg according to rules (26) A wi e monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person who has saluted him, he should not re primand him (if he does not give) The monk should not be angry with one who does not salute on being saluted, he should not be elated if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, mey conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin, he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied (34) Such a mank who is after his own worship who hankers after fame and loves honour and respect incurs much sin and becomes possessed of deceitful men tal attitude (35) A monk, protecting his fame should not

drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action; A monk may sometimes drink, when he is alone, thinking that nobody knows him, he is verily a thief, look at his faults and hear from me about the deception he practises (37) Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood (38) Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached (39) Such a monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (i e improperly behaved) Thus, such a monk pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached (41)

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicatin liquors and errors, he is an ascetic without any pride of asceticism (42) Look to his bliss which is respected by many monks, which is limitless, and which brings about the Desired End, I shall describe him, please listen to me (43) Thus, such a monk pursuing merits and avoiding demerits paractises self restraint even when death has approached (44) Such a monk respects his preceptors as well as other monks, even householders respect him because they know him to be so (i e properly behaved) (45) A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which

he gets the existence of low gods (46) Even on getting the condition of gods, being born among low gods, he does not know there of what deed his existence as a low god is the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell or he will be a lower animal where enlightenment is extremely difficult to obtain (48) Having noticed these faults expounded by Mahāvira, the son of Jnāta, the wise monk should avoid even the slightest deceit or falsehood (49) Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

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CHAPTER VI

Kings, royal ministers, Brāhmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden -'Learned sir, what is the range of the monk s course of action ? ' Then, the learned and self restrained monk who was quite calm and composed, who conduced to the happiness of all beings and who was possessed of the proper course of actions, related to them as follow — (3). Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties being desirous of securing the goal of the

restrained monks do not accept anything—not even a tooth-brush—without begging it of householders, whether the thing be animate or inanimate, small or big, they never make another accept it, nor they approve of another accepting it (15) Monks carefully avoiding any cause leading to breach of Samyama, never indulge in sexual intercourse which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16). It is the root of irreligion attended with gross faults, hence it is that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17). The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvira) do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar the thought of possession is a result of avarice, methinks one desirous to possess these or any other thing is a householder and not a monk (19) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self-restraint or out of sense of shame, they keep it without any attachment (20). "Simple possession is not called possession by the saviour Mahāvira, it is attachment that is called possession" so says the great sage (21) Although in places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with Self restraint and dining only once, these two have been described as an obligatory penance by the enlightened prophet (23).

There are so many subtle living organisms movable as

well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms ? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly by night time ? (25) Having observed these faults it has been said by Mahavîra that the monks, who are free from worldly ties, do not take by night time, food of any of the four kinds (26) The self-restrained and ever-satisfied monks never injure in any of the three ways i. e. by self, by others or by consent given to others, the earth group of living organisms, by mind, or by word, or by body (27) For, a monk injuring earth-body of living organisms also injures various visible as well as invisible movable creatures resting on the earth-body (28) Therefore, knowing this fault which aggravates the bad future condition, a monk should avoid any undertaking regarding the earth-body upto the end of his life (29) The self-restrained and ever-satisfied monks never injure......the water-body of living organisms etc .. ..(as in stanzas 27-29, with the substitution of water-body for earth-body) ... (30-32). They do not wish to kindle the fire body, which is sinful (as destroyer of many things), which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side; Fire spreads burning to the east, to the west, high up, to sub-quarters, below, to the south, and to the north (34) There is no doubt that this fire is a great destroyer of living beings, therefore the self-restrained monks should not do any thing to ignite it (35) There fore knowing this fault... (as in stanza 29 with the

falls from monkhood (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned, it is for this reason that monks free from worldly ties do not eat in householder's pots (53) For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot-stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are dificult to be seen, chairs and cots are to be avoided for this reason (56) If a monk moving for alms *prefers to sit (in the householder's place), he thereby* is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults of (1) the loss of celibacy, (2) destruction of life consequent on injury done to living organisms, and (3) the obstruction in the way of other mendicants and lastly (4) the anger of the householders (58) (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder) the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women (59) In any of the following three cases, there is allowed sitting in the householder s house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance (60). If a monk were to take bath, whether he

be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned (61) There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i e heated) water. (62) The monks, therefore never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive (63) They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs (64) What is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse ? (65) A monk contracts very sticky (or obstinate) karma resulting from bodily decoration by virtue of which he fall in this dreadful ocean of woldly life so difficult to be crossed (66) The enlightened monks consider the mind also in the same way when it is inclined to decoration, the saviours of the world had never such a mind as is full of fault in these ways (67) With a vision free from delusion, devoted to penance, full of self-restraint and straight forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all karma is destroyed) or to the different Heavens if there is a remnant of karma. (69) Thus I say

CHAHTER VII

The wise monk shold carefully know the four kinds of speech out of which he shold use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i e the second and third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2). He should utter a speech, (i) which is the common one being neither true nor false, or, (ii) which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (viz the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so then the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go', 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6). This or any other speech which is doubtful in the future time or in the present or in the past, the wise man shold avoid (7) Regarding the past, the present or the future time, a monk should not speak with definitene s a thing which be does not know. (8) Regarding the past . . ..not speak wilh definiteness that, about which there may be a doubt (9) Regarding... . a monk should speak with definiteness (viz. this is so and so) that, about which there is no room for doubt (10) So also, he should not utter a speech which is harsh or harmful to many beings

although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint,' a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour, should not speak this or any other thing by which another is harmed. (13). So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms grandma, great grandma, or mama, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (20).

In connection with animals possessed of five senses he should talk in general terms as long as he has not distincly seen whether there is a female or a male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or fit to be cooked. (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy, or possessed of a big body. (23). So also, the wise monk should not talk about cows as fit to be milked, about

bullocks as fit to be tamed or about horses as fit to be yoked to a chariot. (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small or big, or the horse is breakable to the rein (25). So also, when he visits a garden, mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water-tubs, he should not say that from the wood there can be made a foot-stool, or a vessel or a ploughshare or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil (28). Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden .. that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at (31) So also, about fruits, he should not say that they are ripe or fit to be ripened in grass etc, or they are fit to be plucked, or raw, or fit to be split up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, 'there are many fruits with the seeds formed inside', or 'there are many ripe fruits or many fruits with seeds not formed' (33) So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the ears come out or possessed of substantial seeds (35) So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit

thing, or deserving to be done, so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable (36) When he has to describe them, he should rather speak of a feast as a feast, of a thief as one risking one's life for a selfish object, of rivers that the forde is very nearly level (37) So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks (38) When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streams or have waters spread far and wide (39) Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc (41) In connection with a cooked article he should say 'cooked with effort', regard ing what is cut, he should say 'cut with effort', regarding a beautiful girl, he should say that she has to be specially taken care of if she becomes a nun in connection with a thing well-done, he should say that the thing has caused a lot of Karma, so also in connection with a person that has been wounded he should say he is deeply wounded (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar, unpurified or indescribable (43) So also, he should not say—'I shall tell all this', or 'you tell all this' After full consideration only, one should use expressions like 'all,'everywhere' 44)

So also, he should not say with respect to market-

able articles—'this is well-purchased' or 'this is well-sold, this should not be purchased or 'this should be purchased, 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless (46) Similarly a courageous and wise monk should not address a householder in any of of the following ways —sit down, come, do, sleep, stand, go etc (47) Many ascetics, who are not monks, are called monks in this world a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self restraint and penance, and who is possessed of the merits stated above. (49)

Regarding a fight of gods, men or lower animals the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', also he should not express 'let these not occur', similarly, he should not refer to a cloud, or sky, or a man by the word 'deva' he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52). He should speak of sky by using the word 'antarikṣa' or 'guhyānucarita' (region of the Gulyakas), he should call a man prosperous on ascertaining that he is prosperous (53). So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act or which is of a definite nature, or which leads to any harm to others (54). A monk should have

the purity and goodness of speech, he should always avoid bad speech ; he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults of speech, he should avoid its faults, restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56) Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next (57) Thus I say

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour', please, listen to me (1) The Great sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life (2) One should always see that no action is done injurious to them by mind, by body or by word; by behaving thus, one becomes a self restrained monk. (3) The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways *i e* by himself, by others or by giving permission to others (4). He should not sit on living earth or on a seat full of dust, but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5) He should not take cold water, hail stones, or ice, the self-restrained monk should take

heated water which is made life-less by fully boiling it (i e until the bubbles have been seen thrice) (6) He should not rub or touch his body when it is wet with water having seen his body wet, he should not touch it even slightly (7) The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire brand He should not fan his own body or any other (hot) substance by a fan or a leaf, or a small twig (9) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, so also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the eight subtle things, having known these, the self restrained monk is in a position to be merciful to them whether he be sitting, standing or lying down (13) "Which are those eight subtle things? the self restrained monk may ask, the wise and learned monk should state them as follows,—subtle water life subtle flower-life, subtle germs, subtle insects, subtle moss-life, subtle seed life, subtle plant life, and subtle egg-life (15) Knowing all these things as given above, the self restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) He should always clean, as much as he can the begging bowl, the blanket the place of residence, the spot for attending natural calls, his bed-sheet and his seat (17) Having found a

spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects. (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20). Heard or seen, he should not speak what is injurious, in no way should he practise the behaviour of a householder (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22) Without speaking, he should move in high and low families, never being in any way covetous of food, he should not eat what is impure or purchased or meant or brought for him (23). The self-restrained monk should not keep any stock, not even the slightest (of any article), *living without following any profession, not* attached to anything he should be devoted to look to the protection of living organisms (24) Following a rigid *life, easily satisfied, and with little desire he should live* on a small quantity, following the precept of the Prophet he should never get enraged (25). He should not form a liking *for words sweet to hear, he should* bear by his body any harsh and unbearable contact (26) Unafflicted, he should (calmly) bear hunger, thirst bad bedding, cold, heat, displeasure, or fear, always thinking that pain to body (silently borne) results in Great Fruit viz, Liberation (27) After the Sun has set (in the west) and

before he has risen to the east, the monk should not desire for food etc even in his mind (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little (29) He should not despise others, he should not be puffed up, he should not feel proud of his learning, caste or asceticism (30)

Having taken an irreligious step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time (31) Having done an improper deed he should not keep it back, nor conceal it; he should always be pure, open minded, unattached and have his senses fully controlled (32) He should obey the words of his high souled preceptor, having said 'yes' to his order, he should execute it (33) Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34) Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35) While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36) Desiring one's own benefit, one should throw away the four Big Faults anger, conceit, deceit and avarice which all aggravate sin (37) Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38. One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the

dark emotions which sprinkle (as if with water) the roots of the tree of transmigration (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character, having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object viz Omniscience etc. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures good future condition, he should ask him the true meaning in places of doubt (44) He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities. Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit, he should not sit placing his leg upon his thigh (46) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking, he should not have any backbiting and he should safely avoid deception and falsehood (47) He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked (48). A self-controlled

monk should speak what is seen in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement (49) A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue (50) A monk should not talk to a house holder about astrology, dream significance, or hypnotism, or science of omens, incantations, or medicine—all these being places where the life and safety of living beings are (vitally) concerned (51) He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts. (52) If the place of residence is solitary, a monk should not narrate any story to women there, he should not form any intimacy with the householder, he should have intimacy only with the monks (53). Just as a chicken has always a danger from a cat, so a celibate monk has always a danger from the figure of a woman (54)

He should not gaze at a wall with paintings (of women etc) nor should he gaze at a woman who is well-decorated If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55). A celibate monk should avoid a woman although (disfigured) having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old (56). To a monk seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison (57) He should never ponder over the bodily stature, or the sweet talk

and glance of women which only increase passion and desire. (58). He should not feel attachment for lovely things knowing well the transitory transformation of those various objects. (59). Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood (61) Following always the life of penance, self restraint and religious study, the monk becomes powerful enough for self protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines after the cloud of Karma is removed like the moon on the disappearance of the cover of the dark clouds (64) Thus I say

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc to Haribhadrasûri), or mistake, that (feeling which prevents him from being respectful) is

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1) Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his precepter can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison (6) May it be that the fire would not burn, or the cobra,

would give a stroke against a missile (8). Who knows, perhaps a man (like Vâsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor. (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, *he should always honour him with* folded hands by his head, body, speech as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from Karma dirt) A good pupil bearing this in mind consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good (13) Just as the hot-rayed god or the Sun, in the morning illuminates the whole of the Bharata continent, similarly the preceptor, by his intellect posessed of learn ing and character, shines like Indra among the gods, (14). Just as the moon attended with moonlight and surrounded by constellations and stars shines in the clear cloudless sky, *similarly the head of the church* shines among the monks (15). The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1). Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his precepter can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison. (6) May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations), Release, however would never be obtained when the preceptor is despised (7) Again, a man despising his preceptor can be compared with one who would like to break the mountain by his head or who would rouse the lion from his slumbers or who

would give a stroke against a missile (8). Who knows, perhaps a man (like Vâsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge should, *nevertheless, wait upon his preceptor* (11) *A monk* should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from karma dirt) A good pupil bearing this in mind consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good (13) Just as the hot-rayed god *viz* the Sun, in the morning illuminates the whole of the Bharata continent, similarly the preceptor, by his intellect posessed of learning and character, shines like Indra among the gods, (14). Just as the moon attended with moonlight and surrounded by constellations and stars shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning), pursuing Liberation possessed

of equanimity of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extra ordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors, having thereby obtained excellent merit, the monk goes to the Highest condition (17) Thus, I say

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches, out of them grow the twigs and the leaves, and then, there are produced flowers, fruits and the juice. (1) Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (*viz* the juice); it is by obedience that one gets, quickly and completely, renown and learning (2) The ignorant fellow (lit beast), who is furious, proud, bad tongued, deceitful, roguish and destitute of self control, is driven down the current of worldly life like a log of wood in a stream (3) *A monk, who* becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him (4) For example, there are seen horses and elephants in the royal stables, coming to grief if disobedient, being made the carriers of burden (5) There are also seen for example, horses and elephants in the royal stables rolling in pleasures, if responsive, being decorated and well reputed (6) So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs or maimed with punishments and

weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger, thirst and the like (8) So also, there are seen men and women rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semidivine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods etc... .. Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown. (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies. Still, they, for the sake of that art, respect their preceptors and bow down to him remaining always contented and obedient Much more then one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say. (16) He should have lower beds, slower gait, lower place, and lowlier seats, he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garments etc he should say—'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car

when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having known the necessary things by means of the various causes (20) That pupil gets the proper training who knows both these things—that an uncontrolled man suffers and secondly, that an obedient man prospers (21) A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name, never indeed can he get Release (22) On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scriptures and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest Condition, having annihilated all their Karma. (23) So I say

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so a monk waiting upon his preceptor, should be wakeful to everything the preceptor requires, having marked his look and gesture, the pupil, who does as the preceptor wills, is a worthy one (1) A monk should behave with humility for learning proper practices, when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the

word, a pupil who never despises his preceptor is a worthy one (2) One should be full of humility before monks superior in religious merit although they be young or old in age a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one (3) A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one (4) Although a monk be in a position to get much of bedding, residence, seats, food and drink, if he desires little and keeps himself contented looking upon contentment as the principal thing, he is really a worthy one (5) It is possible for a man of ambition to bear iron darts with hopes about the future, but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one (6) Iron darts pain only for a while, and they can be easily extracted, but, injurious words are hard to be extracted, they result in enmities and are very terrible in consequences (7) Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears But a monk, who with controlled senses being really brave tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one (8)

A monk should not use words of censure behind the back of another he should not use painful language in the presence of another so also, he should not use determinative expression as well as unpalatable expression, a monk, who behaves thus, is really a worthy one (9) A monk, who is neither covetous, nor tricky, nor deceitful, nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity

(to witness dramas etc ,), is really a worthy one. (10) He is a monk who possesses the above mentioned virtues, he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice, having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11) Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or house holder, and abandons self-conceit and anger is really a worthy one (12) A monk should always respect his worthy preceptors, who when respected respect the pupil in return, and place him with great effort in a position of *honour just as the father does his daughter*, the monk, who does so being controlled in senses and devoted to truth, is really a worthy one. (13) A wise monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues, should move devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and avarice), the monk, who does so, is really a worthy one (14) After serving constantly his preceptor, a monk becomes clever in the doctrines of the the Jina, and expert in treating monks who come as guests, having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the *lustrous and unparalleled* goal. (15) Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, Th divine sage has said the following :—By the old divine monk there have been stated four items of spiritual ecstasy (Happy Condition of Soul) resulting from modesty (1).

Well, Sir, which are tho e four item of etc . . . modesty, stated by the old divine monk ? (2)

The following are the four items of etc .. . .modesty stated by the old divine monk—spiritual ecstasy from modesty, piritual ec-tasy from scripture-study, spiritual ec tasy from penance, and spiritual ecstasy from conduct (3)

Those who are self-controlled and who perfectly know modesty, scriptures, penance and conduct, are able to find delight for their soul. (4)

Four are the items of the spiritual ecstasy from modesty, explained as follows,—listening to instructions attentively, understanding the instructions thoroughly, conforming to scriptural learning, and not being self conceited in any way which is the fourth item There is the following verse to contain this —(5).

A monk desirous to secure Liberation by spiritual ecstasy of modesty seeks beneficial instructions, under stands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scrip tures explained as follows:—undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix one elf in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed which is the fourth item There is the following verse con taining this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others, studying scriptures in this way, one becomes posse sed of spiritual ecstasy resulting from scripture (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory, one should practise penance only for the annihilation of Karma, which is the fourth item To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest, he should not do so for any interest in the world beyond, he should not do it for fame, renown, reputation or glory, he should observe the monk's conduct rules for purposes mentioned by prophets such as stopping the influx of Karma etc which is the fourth item To explain this there is the following verse (11) The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jina, free from complaint replete with learning, directed towards Liberation, self restrained and proximate to perfected mental condition (12) Having obtained the four spiritual ecstasies, being clean and contented in the mind the monk secures for himself the auspicious place which is extremely beneficial and full of happiness (13) He becomes free from birth and death and abandons everything mundane, he becomes eternally liberated or a god of little impurity and much prosperity (14).

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1) One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon in fire, is the real monk (2) One, who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat any thing containing living organism, is the real monk (3) One, who does not himself cook nor make others cook nor eat anything meant for him as, thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk (4) Having liked the words of Mahavira, he should look upon all the six groups of living beings as upon himself, he should observe all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the right Faith, who is never oblivious to the fact that there is the right knowledge penance and control, who shakes off old sin by penance and remains well guarded in mind, word and body, is the real monk (7) So also, having obtained various eatables, drinkables, chewables and tastables one,

who does not keep them nor make others keep them over night thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one, who calls one s co religionist monks and eats, and after eating becomes devoted to study, is the real monk (9) One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk (10) One, who bears the thorns (i e villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance and who is absolutely regardless of the body, is the real monk (12) That sage, who has become ever regardless of his body who remains unaffected like the earth whether he be abused, or beaten or injured, and who is free from any (future) desire or curiosity is the real monk (13) Having borne the (twentytwo) troubles by his body, the monk, who withdraws himself from the path of trans migration and who knowing birth and death to be great dangers becomes fixed in penance and monkhood, is the real monk (14) Exercising control over hands, feet tongue and senses one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts is the real monk (15) Not loving the appendages (like garments and the like) uncovetous, one, who begs in several places all unknown to him and remains free from faults, who is free from sale purchase

and storing and devoid of all attachments, is the real monk (16) The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undeceitful, is the real monk (17) Do not say with respect to another monk that he has no character, do not say anything by which another would be angry, one, who observes this and knowing that merit and demerit pertain separately to individuals does not become proud of himself, is the real monk (18) Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk (19) The great sage should know the precepts of the true religion, stationed in religion, he places others also there, having quitted the house he should avoid any practice of bad monks, he should not laugh or joke. One who does this is a real monk (20) The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return (21)

Appendix I

Well learned monks, the following eighteen things, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who happens to get much suffering after he has been initiated, who hence has become apathetic to monkhood and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) —(1) Well, Sir, miserable

is life in this Descending Era (Avasarpini) (2) Enjoyments of desire of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A hyman has to show respect to inferior persons even (6) Reversion to householder s life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz religion (10) Thought about good or bad leads to self destruction (11) Householder's life is attended with *much trouble, the condition of the monk* is destitute of any worries (12) Householder's life is *bondage, monk's condition is Liberation* (13) *Householder s life* is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders *are quite common (i e liable to be removed by thieves* and others) (15) Merit and sin are individually separate (16) Man s life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them or, it results by annihilating the Karma by penance, this is the eighteenth thing —There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake *of enjoyments the ignorant fool becomes attached to* them and does not know his future benefit (1) When he

to repentance like Indra fallen down upon the earth (2) *When the monk, who is first adorable, becomes afterwards* undorable (when he has reverted), he then repents like a deity fallen from her seat (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4). When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet (5) When such a monk fallen *from monkhood*, passes his *youth* and becomes *an old* man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and *is full of a series of Mohaniya Karma*, he then *repents* like an elephant sunk in mud (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, *become* the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however, they do not the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell, a wise monk should find delight in monkhood (11) People certainly despise the *monk* fallen from religion and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce *venom* whose fangs have been uprooted (12) For a man

is life in this Descending Era (Avasarpini) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz, religion (10) Thought about good or bad leads to self-destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is *bondage, monk's condition is Liberation* (13) House holder's life is attended with sins, monk's life is sinless. (14) The desires and enjoyments of householders are quite common (i e liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already *committed many* a sin, (*why should I then commit more?*) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance, this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, the ignorant fool becomes attached to them and does not know his future benefit (1) When he has fallen back (to the householder's life) he becomes deprived of all religious practices and comes afterwards

to repentance like Indra fallen down upon the earth (2) When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat. (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, *he then repents like a king who is dethroned* (4) When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant *interned in a hamlet* (5) *When such a monk fallen* from monkhood passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud. (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however they do not, the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have *worst misery like that in hell*, a *wise monk should find* delight in monkhood (11) People certainly despise the monk fallen from religion, and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce venom whose fangs have been *uprooted* (12) For a man

fallen from monkhood, following irreligious practices and possessed of breach of character, there is in store here in this world irreligion, infamy, ill repute and bad name among common persons and eventually a fall into hells (13) Having enjoyed the various enjoyments with a licentious mind and having led a life of no self control, the monk goes after death to a condition which cannot be contemplated, enlightenment is not at all easy for him even afrer he has revolved in many existences (14). In the case of this hell-insect, full of pain and living in misery, there is to roll a very long period like Palyopama or Sâgaropama (before he will become free from pain), why should I then think of my pain here (which is practically little) when compared with that of the insect? (15) This my misery will not remain long, temporary is the desire of enjoyment of a being, if it does not vanish with this body (during lifetime), it will vanish when the life would terminate (16) When a monk has got a determined thought that he would rather abandon his body rather than Religious Law, senses cannot move him as he is settled in self restraint just as tempestuous winds do not move the Mountain Meru (17) Having seen this, a wise monk should know his (spiritual) gain and the various means guarded in three, a monk should follow the precepts of Jina in body, word and mind (18) Thus I say

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APPENDIX 2

I would like now to state the conclusion which is a part of the Sacred Learning being stated by the Omniscient Having heard this virtuous persons have their mind turned to religion (1) When the large